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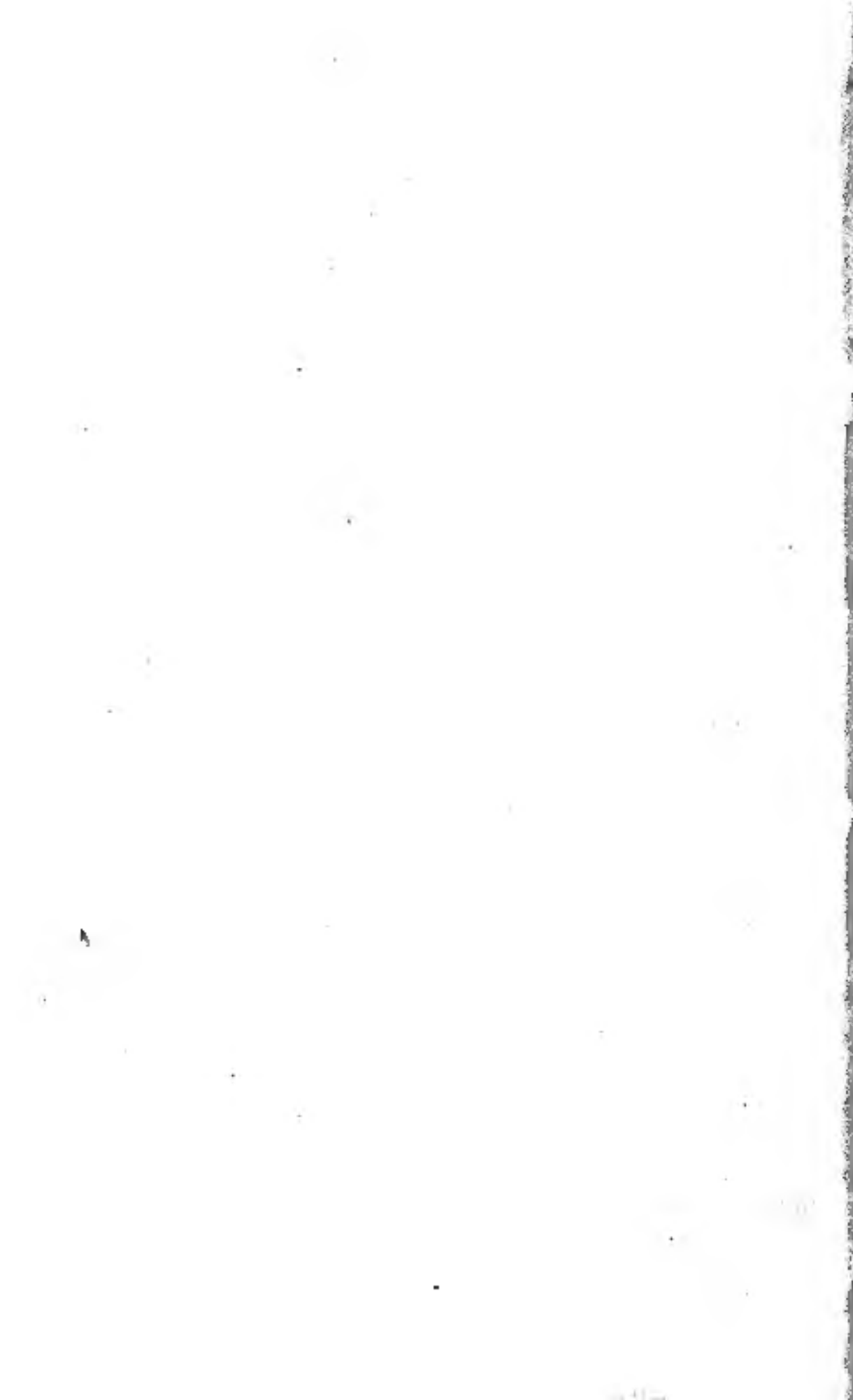
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SIMILES IN MANUSMRTI



# SIMILES IN MANUSMRTI



BY

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## PREFACE

This is an humble attempt to study the similes in Manusmṛti. First two chapters deal respectively with the field of observation of Manu and the peculiarities of construction that have appeared in expressing the similes. Chapter three gives the translation of relevant passages from the text of Manusmṛti with the Upamānas arranged according to the Sanskrit Alphabetical order. Herein I have clearly stated the Upameya, Upamāna, Sādhāraṇa Dharma and Upamāvācaka in each simile along with full notes on the peculiarities of construction found in each. Chapter 4 brings together other Alaṅkāras divided into two parts viz. (A) Alaṅkāras based on Aupameya and (B) Alaṅkāras independent of Aupameya. Although these do not form an important part of my study they have been included with a view to complete the information, about figures of speech in Manusmṛti.

In the translation of the passages from Manusmṛti, I have followed Buhler. I have used the edition of Manusmṛti—1929—with the commentary of Kullūka brought out by Pandurang Javji, Proprietor, Nirnaya Sagar Press, Bombay.

I have no adequate words to thank my revered Guru Prof. H. D. Velankar under whose guidance and at whose inspiration, I have been able to complete this work. But for his words of encouragement, I would never have been able to apply myself to this work. Sincere thanks are also due to Prof G. V. Devasthali, M.A., Ph.D.—who has kindly written a Foreword to this work and to M. M. Dr. V. V. Mirashi, M.A, Ph.D., D.Lit., who has spared his valuable time for writing a few words of encouragement, which appear at the end of this book.

I would, of course, be failing in my duty if I forget to thank Dr. J. C. Jain, M.A., Ph.D., who has been taking active interest in this work of mine and has been kind enough to introduce me to the Publishers of this book—Messrs. Motilal Banarsidass of Delhi—who have brought out this work in good time. My thanks are also due to them.

The Author acknowledges his indebtedness to the University of Bombay for the grant-in-aid received by him from the University towards the cost of publication of this work.

Mahim, Bombay-16 }  
14th May 1960 }

M. D. PARADKAR.

## FOREWORD

It gives me great pleasure to write a *foreword* to this valuable work of my *gurubandhu* Prof. Dr. M. D. Paradkar. The very fact that this work has been done under the guidance of Professor H. D. VELANKAR is, in my opinion, guarantee enough of its high standard and as such should require no *foreword* at all. But when my friend Dr. Paradkar expressed his desire that his work should have one and further that I should write it, I found it difficult to say 'no.' In a way I took it for a privilege and gladly undertook the task.

The present work forms about half of Dr. Paradkar's Thesis—a portion of the other half dealing with Śaṅkarācārya's work on similar lines has appeared in the Bombay University Journal, VOL. XXVII, Part I, September 1956. Even a cursory perusal of the work is enough to give the reader an idea of the scheme followed by the author.

Simile, as is well-known and self-evident, has played a very significant part in human language in general and *belles lettres* in particular. Nor is it less important in philosophical and such other works. It not only softens the acidity and toughness of the subject matter by adding some enlivening aspect to it, but more often than not serves to make it more appealing to the reader and better impressed and ingrained into his head. A study of the similes used by an author is again sure to give us a probe into his head and heart. For similes as a general rule, spring out of the thought material that is very deeply set in one's experience and are at the same time calculated to call out similar experience in the reader.

Similes may be studied from the point of view of their structure also, taking into account each of the four parts thereof, or the omission of any one or more of them, or an admixture or confusion of divergent constructions, or any deviation—stylistic or structural—from the norm. A close observation of all such



peculiarities in works belonging to some special field—say religion and philosophy—in particular is bound to be interesting no less than instructive. Hence it is that scholars of repute—both Indian as well as foreign—have directed their energies to a detailed study of, 'Similes and Metaphors in the R̥gveda', and 'Similes in the Various Family Maṇḍalas of the R̥gveda'. Similes in the Great Epic, the Mahā-Bhārata, 'Similes in Sanskrit Dramatic Literature' and 'Similes of Kālidāsa' among others have also been studied on similar lines. Dr. Paradkar's Thesis belongs to this category and certainly deserves a place of honour therein. It deals in full details and exhaustively not only with the similes occurring in the Manu-smṛti, but also some other figures either based on Simile or independent of it—these latter, of course, forming the main subject of study.

In one section Dr. Paradkar has put together all the Similes (in translation) with his own observations on them. As a result of a close study of these, he has arrived at some conclusions regarding (i) the Field of the authors' observations, and (ii) the Peculiarities of Construction, which have been set forth by him in two different sections. *Alaṅkāras* based on *auṣamya* and *Alaṅkāras* independent of it have been similarly studied (Of course, cursorily) in two parts in the section at the end. The number of similes discussed in this work is 228 while the other figures discussed are *Atīśayokti*, *Apahnuṭi*, *Dīpaka*, *Dīṣṭānta*, *Nidarśanā*, *Rūpaka*, *Kāvyalinga* and *Sāra*.

Very wide, indeed, is the field of the author's observation as revealed by the similes in the Manu-smṛti. But even more interesting than this are the findings of Dr. Paradkar regarding the stylistic and structural peculiarities in that work. Thus though as a general rule the *Upamāna* and the *Upameya* are expected to agree in gender, number and case, there are cases where such an agreement is found lacking; and with his careful study of all such cases, Dr. Paradkar has shown (i) that divergence in gender between the *Upamāna* and the *Upameya* is often the result of an added Metaphor (i.e. the *Upameya* being couched in an expression involving a *Rūpaka*); (ii) that the use of one *Upamāna* for more *Upameyas* than once often results in disagreement in gender as

well as number; and (iii) that case disagreement is due either to grammatical considerations, or to anakoluthic construction or to exigencies of metre.

As regard *Sādhāraṇa dharma* it is observed that though it is generally stated only once, it may be expressed more than once (i) when the Simile is expressed in two independent sentences, or (ii) when the construction of the *Upamāna-vākya* differs from that of the *Upameya-vākya* or (iii) when the *Sādhāraṇa dharma* is not really *Sādhāraṇa*. In cases of the first variety, the common property is expressed by means of exact synonyms, or in some similar or slightly varying expressions, or positively as well as negatively; in the second, the statements of the common property further differ in case, tense, mood etc.; while in the third a re-statement of the common property becomes an absolute necessity to make the point of the simile quite clear.

Similar interest attaches to Dr. Paradkar's findings regarding the statement of the *upameya* and the *upamāna*, viz., when they are stated in restricted expressions, and under what circumstances they are elliptic. Cases of similes with one or more of their component parts dropped as also similes expressed in a totally irregular way have also been subjected to a similar scrutiny in this work; and the reader may do well to acquaint himself with the author's findings in connection with all these aspects by going through the work itself.

It may thus be easily seen that Dr. Paradkar has in these pages set a good example to young scholars stepping into the field of research which they could do well to emulate. Varied indeed is the field for Oriental Research and the larger the number of young enthusiastic scholars attracted to it the better. The present work of Dr. Paradkar will, I hope, prove a mile stone for other fellow workers in the field and will, therefore, have a hearty welcome from all quarters as it very well deserves.

G. V. DEVASTHALI  
25-2-1960.



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## FIELD OF OBSERVATION

1. Similes are used for introducing simplicity and clarity of expression. Every author chooses his Upamānas from his experience and hence a study of the Upamānas goes a long way in determining the powers of observation of the author as they (i.e. the Upamānas) reveal things that have caught his fancy. From this point of view it is interesting to take a note of the Upamānas used by the author of *Manusmṛiti*.

2. Broadly speaking the Upamānas can be divided into five categories. Some Upamānas are culled from the God-world, others are to be traced to the world of Sacrifice, which was once the central theme of ancient Indian thought. Majority of the Upamānas, however, as is only expected, belong to this mortal world of ours. Hence Upamānas from the Nature world, Animal-world and Human-world have a lion's share.

3. In the God-world, *Agni* (as a deity) is brought in as an Upamāna for a king who is advised to be full of luster and brilliancy like the former (2)<sup>1</sup>. *Indra* sending showers on earth during four months becomes the Upamāna for a king who is advised to shower gifts on his kingdom at proper times (36). *Deva* or *god* once becomes the standard of comparison for the householder who does not neglect the three fires, in point of the common property of enjoying bliss in the heavenly world (108) and secondly for a husband, even though he be destitute of character, devoid of virtues and a seeker of illicit pleasures, in respect of the common property i.e. receiving worship in the case of a faithful wife (109). *Yama* is the Upamāna for a king in point of impartial behaviour free from likes and dislikes and characterised by self-control (172). Again *Yama* exercising equal control over *friends and foes* becomes the standard of comparison for a king who also is expected to regulate his subjects impartially

<sup>1</sup> Figures in brackets indicate the serial numbers of the similes in chapter 3.

(173). *Māruta* or *Wind* (as a deity), entering all created beings (in the shape of vital airs) and moving everywhere becomes the standard of comparison for a king who is expected to enter the hearts of his subjects through his spies (185). Similarly *Vāyu* on which depend the lives of all creatures (*jantavaḥ*) has rightly become the *Upamāna* for the householder on which depend all the members of other *āśramas* (orders of life) for their existence (94). *Varuṇa* becomes the *Upamāna* for a king in respect of binding down the sinners; the former does it with his noose, the latter with his sceptre (180).

4. Similes from the Sacrificial world are few and far between. By the time *Manusmṛiti* was composed, the sacrifice had lost its importance which it had during the days of *Saṁhitā* and the *Brāhmaṇa* period, particularly due to the rise of *Upaniṣadic* thought and of the two antagonistic systems namely *Jainism* and *Buddhism*. Yet sacrificial similes are not totally absent. Thus a *Brāhmaṇa*, learned or not learned, is compared to sacrificial fire sanctified or not sanctified in point of being a great deity all the same (1) *Kāma* which grows all the more, instead of being extinguished by its enjoyment is rightly compared to *sacrificial fire* (*kṛpavarīman*) which also blazes merrily and is never extinguished by *clarified butter* and other offerings i.e. *havis* (3). *Aghamarṣaṇa sūkta* is compared to the *Atvamedha sacrifice* in point of being efficacious in removing all sins (20). Non-metallic and unbroken vessels (*pātras*) are likened to *Camasa-cups* in sacrifice as both are cleaned with water (84). *The study of the three vedas* has become the *Upamāna* for *Dharmaśāstra* i.e. its study in point of being the cause of obtaining the heavenly world (102).

5. Looking at the Animal-world, it can be safely said that the author is a very careful observer of the habits of animals, birds and insects. Here the *cow* often occurs as an *Upamāna*.

6. Thus the *cow belonging to others* occurs as an *Upamāna* for others' wives in respect of the inability of the begetter in obtaining the progeny (73). The *cow* is also chosen as an *Upamāna* for unrighteousness (*adharma*) in point of being fruitful to a person not at once but after an amount of time. If the word

*gauṣ* is here understood as a *milk cow* or a *full-grown bull*, as does Kullūka, the Upamā would be based on Vaidharmya (74). A *blind cow* is chosen as the Upamāna for Samibhojanīdakṣiṇā as both remain confined to the place where they exist without making progress (75), and a *cow in mire* rightly becomes the standard of comparison for the kingdom of a monarch where a Śūdra explains the law, in respect of sinking or perishing (76). Once an ignorant person accepting even a small gift is said to sink (perish) like a *cow* in the deep mire (78). A *cow* in case of another *cow* is compared in point of fruitlessness of acts for spiritual advantage performed by a brahmin who has not studied the Vedas (77).

7. *She-goats* (9), *ewes* (18), *mares* (21), *female camels* (46) and *buffalo-cows* (162) belonging to others occur as Upamānas for others' wives in respect of the inability of the begetter in obtaining the progeny. A *serpent* with its *slough* occurs as the Upamāna twice. Once the twice-born respecting the three Vyāhṛtis a thousand times and hence being free from sin (23) and secondly the man who confesses his guilt and hence is free from demerit (24) is compared to a *serpent* freed from its *slough*. The *bull* occurs as the secondary Upamāna for *akṣatṛin* for which see under *seed* (bīja) in Sec. 20 no. 149 below. As a *tortoise* hides its limbs, so is a king advised to secure the members of his government from treachery (56). Vaidharmya Upamā occurs when a person who does not eat meat by disregarding rules is compared with a *pūṣṭa* who eats it (133). The *ants* gradually raising an *ant-hill* supply a very appropriate Upamāna for a person slowly accumulating spiritual merit (134). The lives of *living creatures* are brought in comparison with the vital airs of kings and *tormenting the body* which puts an end to the lives of the former serves as the Upamāna for oppressing the kingdom which also destroys the vital airs i.e. lives of the latter (140). A king is said to be on par with a *heron* in point of planning the undertakings (144), with a *wolf* in respect of snatching the prey (193) with a *hare* in point of doubling in retreat (202) and with a *lion* in respect of showing valour (216).

8. The Brāhmaṇa who with a downcast look and cruel



disposition, is dishonest, falsely gentle and intent upon attaining his own ends is compared to a *heron* in point of behaviour (145 and 145A). Similarly, the Brāhmaṇa who is a hypocrite, a deceiver, a detractor of merits, is ever covetous, intent on doing injury, and is one who displays the flag of virtue is likened to a *cat* in respect of behaviour (148). If the king were not to inflict punishment on those who deserve it, the weaker ones would be roasted by the strong like *fish* on spike or like weaker *fish* devoured by the strong *fish* in water (158). *Fish with bones* occur as the subsidiary Upamāna with the *blind man* for which see Sec. 13 no. 11 below. A *trussed up deer* (*carmamaya mṛga*) (167) and the *wooden elephant* (*kāśīhamaya hastin*) (228) aptly become the standards of comparison for a brahmin who does not study, in respect of 'the want of substantiality'. The *deer* occurs as a subsidiary Upamāna for duties (of a king) for which see Sec. 13 no. 22 below. As *enemies* do not hurt *animals* (*mṛga*) sheltered by caves or fortresses, so the foes do not harm the king who has taken refuge in his fort (169). The king who is advised to (gradually) accept taxes little by little i.e. very moderately, from his kingdom is properly compared once with a *calf* (178), secondly with a *leech* (189) and thirdly with a *bee* (209) accepting their food bit by bit. The *bird* (*śakunt*) leaving the *tree* (*orkṣa*) occurs as an Upamāna for an ascetic leaving his body without any attachment (197). The *swan* (225) and the *elephant* (*vāraṇa* 227) are chosen as the appropriate Upamānas for a woman in respect of a graceful gait.

9. Casting a glance at the similes in the Human World, we find that here also the observation of the poet is very keen and covers a wide field. Here *Guru*, a *thief* and a *Śūdra* are often introduced for comparison.

10. Thus the *Guru* becomes the Upamāna for the teacher's teacher (62), for superiors, sons of the teacher that are born of wives of equal caste and venerable relatives of the teacher (63) as well as for a learned and virtuous son of the teacher, the wives of the teacher and a blood relative (*sapinda*) of the teacher (66) in respect of being treated with great reverence. Being highly respect-worthy forms the common property between *Guru*, the

Upamāna and the teacher's son imparting instruction, the Upameya (64). Respectability is mentioned as the common property between the Upamāna *Guru* and the Upameya namely the teacher's wives belonging to the same class (65). *Guru* is the Upamāna used for a more powerful king who is recommended to be served by a weak king whose disloyal subjects as well as his foe's army are expected to be kept under check by him (67). The *nyoga* being over, the person appointed for it in case of the widow has to treat her like a *daughter-in-law* (223) and the widow has to treat him like the *father-in-law* i.e. *guru* (68).

11. A *thief* (*caura*) is introduced as an Upamāna for a driver who kills a man under his chariot, in respect of sin and punishment (87) and for a person who sells another man's articles without his consent, in point of the infliction of punishment (88). Similarly a *thief* (*caura*) is chosen as the Upamāna for the person who does not return a deposit as well as he who demands what he never deposited (89), for persons appointed to guard provinces and vassals who remain neutral in attacks by robbers and the like (90) as well as for those individuals who receive stolen goods and those who offer fire, food, arms and shelter to thieves (91), in respect of punishment. A Brāhmaṇa seeking to obtain wealth by teaching or sacrificing for a thief is deservedly compared to a *thief* (*stena*) himself, as both become sharers of sin (92).

12. *Śūdra* is the Upamāna for a Brāhmaṇa who does not know the form of returning a salutation, in point of being unfit for being saluted by a learned man (203). All brahmins who are cattle-breeders, traders, mechanics, actors, singers, menial servants and usurers are compared with a *Śūdra* in point of degradation or low status (204). In one case, the Vaiśya and Kṣatriya or Pārthiva who commit adultery with a Brāhmaṇa woman are compared with a *Śūdra* in respect of severe punishment in the form of being burnt in a fire made of dry grass (205). *Śūdra* is also offered as the Upamāna for that Brāhmaṇa who neither worships in the morning nor in the evening, in respect of being excluded from all duties and sacred rights of a twice-born one i.e. *ḍvaṇya* (206). On one occasion, a *Śūdra* begetting on a Brāh-

*mana* female a person excluded from the Aryan fold (*bāhya*), is offered as the Upamāna for the Bāhya himself getting a Bāhyatara person from a female belonging to the four castes (154).

13. Gifts given to an ignorant man (10) and a *amunch* in case of women (210) are compared in point of fruitlessness of acts for spiritual advantage performed by an ignorant brahmin who has not studied the Vedas. A blind man eating fish with bones is used as an Upamāna for a liar who speaks falsehoods, in point of evil consequences (11). *Arundhati* occurs as a standard of comparison for a woman who remains faithful to her husband as both are not required to leave the Bhartṛloka at any stage (17). A hunter following the track of the wounded deer by the drops of its blood is appropriately used as an Upamāna for a king who follows his duties with the help of inferences (22). One's own self becomes the Upamāna for a son (26) and the latter (son) becomes the standard of comparison for a daughter (135) in respect of inheritance to wealth. Similarly a legitimate (*aurasa*) son rightly becomes the standard of comparison for a son begotten on an appointed female in respect of inheritance to property (53). An *Andrya* having appearance of an Aryan is brought in comparison with a person who does not belong to any caste and is born of impure origin, as both can be known by their actions (34). A weeder plucking up weeds and preserving the corn is appropriately brought in as an Upamāna for a king who is expected to destroy his opponents and protect his kingdom (54). The wife of the teacher becomes the standard of comparison for the sister of the mother, the maternal aunt, the mother-in-law and the sister of the father, in respect of receiving honour (70) as well as in point of respectability (72). The violation of Guru's bed (*gurutalpa*) is chosen as an Upamāna for conjugal relation with sisters by the same mother, with maidens and females belonging to lowest caste as well as with wives of a friend or a son, in respect of *pāpāśhatva* (71); a wise man who should not explain unless he is asked and should not answer if asked improperly, even though he knows, is compared with an idiot in point of behaviour (93). Slave-girls (*dāsī*) are brought in comparison with others' wives as in case of both the begotten

does not obtain the offspring (106). The *twice-born men* (*dvayāti*) who are constantly sanctified by *sacrifices* become the Upamāna for kings constantly sanctified or purified by checking or controlling the wicked and favouring or protecting the good (111). Like a *servant* (*bhṛtaka*) waiting for his *wages* (*nirdeśa*) an ascetic, neither desirous of living nor of dying, should wait for his appointed time (123).

14. The eldest brother is compared with the *father* and the younger (lit. remaining) brothers are advised to live under him (like *sons*) (128). A king should behave towards his subjects like a *father* (129). The eldest brother behaving like the eldest, is to be respected or honoured like the *father* (130) or the *mother* (164). As a *father* protects his *own son*, so is a king asked to protect and provide for a Śrotriya or learned Brāhmaṇa, after having ascertained the ability of the latter (131). Like a *father* protecting his *sons*, the eldest brother is asked to protect or support his younger brothers (129) and the latter are also advised to behave towards him like *sons* (136). The eldest brother who, however, does not behave like the eldest is to be treated like an *ordinary relative* (146). The *son of a son* i.e. *grandson* is brought in as an Upamāna for the son of a daughter, as both save a person in the next world (139). The *mother* is given as the Upamāna for the sister of one's father and of one's mother as well as of one's elder sister, in respect of honour to be done to them (163).

15. A *dead person* (*preta*) is offered as the Upamāna for an outcaste (or a *patita*) in respect of the breaking of a pitcher filled with water, indicating his total severance from all relations (142). A virtuous wife remaining faithful to the husband after the death is said to obtain the heavenly world even without a son like the *Ancient Celibates* (152). A person who foolishly causes religious duties to be performed by wives of lower caste, even when his wife of the same caste is alive is compared with a *brāhmaṇacandāla* i.e. a *candāla* begotten on a *brāhmaṇa* woman by a *Sūdra* in point of being equally despicable (155). A *charioteer* who tries to control his *horses* serves as a befitting Upamāna for a person who is asked to restrain his senses that run riot among

sensual objects (171) A *vipra* i.e. one of the *brāhmaṇa* guests becomes the Upamāna for one's own father in respect of being fed at the funeral sacrifice (190) *Vaiśyas* are brought in comparison with *Śūdras* as the same mode of purification is common to both (198). In one case, men who have committed crimes and have been duly punished are said to go to heaven like *meritorious persons* (218).

16. In the Nature-World, as is quite expected in a work like *Manusmṛti* which professes to teach rules of conduct and the like, Upamānas or standards of comparison like *fire*, the *sun* and *water* should figure prominently

17 Thus *fire* very commonly occurs as the Upamāna. A *Brāhmaṇa* is compared to *fire* (*jvalana*) in point of being free from all taints or being naturally pure (according to Buhler) (4). The same common property with a different emphasis is used when *Brāhmaṇas* not being impure even after being engaged in evil pursuits are compared to *fire* (*pāvaka*) which is also not soiled though found in *cremation grounds* (5) *Fire* (*vahn*) burning the *fuel* with its *lustre* becomes the standard of comparison for a knower of *Vedas* destroying all sin by (the fire of) his knowledge (6). Similarly *fire* burning *trees* (*druma*) even though wet, becomes a befitting Upamāna for a *Vedañña* burning all taint of his soul arising out of evil deeds (7) An ignorant *vipra* is compared with *tyāgṇi* i.e. *fire* made of *grass* in point of dying out soon i.e. becoming useless (97).

18. The *sun* (*āditya*) once becomes the Upamāna for a king in point of dazzling the eyes and the mind (by this lustre) (27) and secondly (this time *saharāṁśu*) for the Universal Egg in respect of brilliancy (*prabhā*) (29). The *sun* (*āditya*) sucking up *water* (*loṇa*) with its *rays* becomes a standard of comparison for a king who is advised to elicit taxes from his kingdom (28)

19. *Water* has become the standard of comparison several times. It has already occurred with the *sun* and its *rays* in Sec. 18 above. In point of being free from taints or being pure by nature (according to Buhler) it i.e. *water* (*amḥu*) becomes the Upamāna for *Brāhmaṇas* (40). *Water* (*udaka*) trickling out of the *foot* of a *skū* serves as an appropriate Upamāna for the

Prajñā or intelligence of a person which also slips away due to the misbehaviour of even one of his senses (39) The fame of a king who behaves in the right manner spreading in the world rightly compared to a *drop of oil* spreading in water (*ambhaḥ*) (99) and that very fame diminishing in the world on account of his improper behaviour is likened to a *drop of ghee* going down in water (*ambhaḥ*) (81) Once it occurs along with *nara* where a man digging the ground with a spade and obtaining water (*vāṁ*) is brought in as an Upamāna for an obedient Brahmacārin obtaining Vidyā from his teacher by service (120)

20. *Aparāpakṣa* and *Pūrvapakṣa* occur as the Upamāna for the *Aparāhṇa* and *Pūrvāhṇa* as in both the former excels the latter and hence is preferable to it for a Śrāddha (12) *Amṛta* and *vija* are brought in comparison with insult (13) and honour (191) respectively, as a Brāhmaṇa is expected to long for the former and turn away from the latter. A *stone-boat* (*śamapṭava*) in water (*ambhaḥ*) once occurs as an Upamāna for a Brāhmaṇa who neither performs austerities, nor studies Vedas and yet longs for a gift, as both ultimately sink or perish (19) Secondly the *stone-boat* (*śamapṭava*) which drowns a man trying to cross with its help, becomes the appropriate Upamāna for the ignorant receiver of a gift who is responsible for the spiritual fall of an ignorant giver (143). The *sky* (*ākāśa*) which is not tainted by mud serves as an Upamāna for a person who is not tainted by sin even if he, in life's peril, accepts food from any person whatsoever (25) A Brāhmaṇa accepting out of greed a gift, great or small, is likened to an *unbaked clay-vessel* (*śamapṭira*) in water, as both quickly perish (33). The *arrow* (154) and the *wound* serve as a double Upamāna for *bija* and *paraparigraha* i.e. another's wife where the *bijakṣepa* of a man upon another's wife after the *bijakṣepa* of the legitimate husband is declared to be as useless as the throwing of an *arrow* at the *wound* of a deer which is already wounded (37) Subsisting on begged food on the part of a student is compared with *fasting* (*upavāsa*) in point of bringing equal merit to the person who performs or undertakes it (45). Vidyā which should not be bestowed on a pupil without merit or money is aptly compared to a *good seed*, (*śubham bija*) which should not

be sown on a *barren soil* (*ūjara*) (47). The son of an Ārya by an Āryan woman being worthy of all sacraments is compared to a *good seed* (*subija*) in a *good soil* (*sukṣetra*) prospering extremely well in the form of a sprout (219). In one place the giver of sacrificial food to an ignorant Vipra is aptly likened to a *sower* (*vap̥tr*) sowing *seed* on a *barren soil* (*irija*), as the activity of both yields no reward (151). Once the *biya* of an *akṣtrin* (one having no wife) sown on another's wife is compared to the dropped *seed* or *biya* of a *bull* (*ārjabham biya*) sown on cows belonging to others, in point of being fruitless to the sower (149). The corporeal beings resuming (in new births) their respective kinds of action (prescribed by the creator) are compared to *seasons* obtaining their respective *characteristics* of their own accord at the change of each season (49). Dead body is said to resemble a *log of wood* (55) and a *clod of clay* (176) in point of being abandoned as useless. A *clod of clay* (*loṣṭa*) dissolving in a *great lake* (*mahāhrda*) is used as an Upamāna for evil deeds melting under the influence of the triple Veda (161).

21. Houses cursed by female relations call comparison to houses affected by *kṛtyā* in respect of the common property i.e. bringing about ruin (58). *Silken cloth* (*kṣauma*) is used as an Upamāna for conch-shells, horns, bones and ivory on account of the common property of being purified by a mixture of cow's urine and water (60). The *earth* (*gauh*) which yields its product only after a good deal of work upon it is brought in as the standard of comparison for unrighteousness which also produces its fruit after an amount of time and not at once (79). The *earth* (*dharā*) also becomes the Upamāna for a king in point of supporting all creatures equally (112). In one case, *land* (*bhūma*) has become the Upamāna for water, carnal enjoyment of women, jewels in water as well as those made of stones as false evidence or speech in case of all these leads to the same disastrous consequences (156). A *planet* (*graha*) standing supreme among *stars* (*nakṣatra*) is brought in comparison with the supervisor (*sarvārthacintaka*) appointed by a king lordling over the subordinate (80). All created beings are shown to resemble the *wheel* in being turned round and round continuously by the Lord (82). Skins and

objects made of split cane are compared to *clothes* (*caula*) (86) and vegetables, roots and fruits are likened to *grain* (114) in point of being cleansed with water etc. The *moon* giving delight to *men* is given as the Upamāna for a king giving delight to his subjects (83). The sevenfold kingdom is shown to resemble the *triple staff* of an ascetic as in case of both no single part is more important than the other, all being equally important (101). An ignorant householder (of course a Brāhmana) accepting gold, land, cow, etc. stands on par with a *piece of wood* (*dāru*) which is reduced to ashes (by contact with fire) and so turns out to be useless (105). A *tree* (*druma*) that is being watered well (*siccamāna*), becomes the Upamāna for the nation of a king protected by him in point of growth and prosperity (194). A *tree* becomes the subsidiary Upamāna with fire which can be seen under fire see Sec. 17 above. A *tree* (*vrkṣa*) leaving the *bank of a river* as well as a *bird* (*śakuni*) leaving the *tree* (196) are offered as the standards of comparison for an ascetic leaving his body and becoming free from attachment. *Impurities of metallic ores* (*dhātva*) which are burnt on account of being melted in a blast become the standard of comparison for taints of the senses or organs which also are destroyed through the control of breath (113).

22. *Rivers, small and great* (*nadinadāh*) finding a resting place in the *ocean* (*sāgara*) supply the Upamāna for all members of other orders of life (*āśramas*) finding protection in a householder (119). A *river* (*nimnagā*) united with the *ocean* (*samudra*) is the standard of comparison for a wife united with her husband, as in case of both the former assumes the qualities of the latter (212). *Rivers* (*sindhavaḥ*) running towards the *ocean* (*samudra*) again become the Upamāna for the subjects turning towards i.e. following that king who subdues his passions and decides the affairs according to law (213). *Killing a brāhmaṇa* becomes the Upamāna for falsely attributing a high birth to oneself, giving information to king (regarding a crime) and falsely accusing a teacher (153) while *stealing gold* is chosen as the Upamāna for stealing a deposit, a horse, silver, land, men, diamonds and gems (175). In one place voluntary neglect of sacred fires on the part



of an Agnihotrīn is said to resemble the *killing of a warrior* (192), while in another, forgetting the Veda, reviling the Vedas, giving a false witness, slaying a friend, eating forbidden food and swallowing substances unfit for food are declared to be on par with *drinking wine* (221). In all these cases the common property is the same namely *pāpāvakāra*.

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## PECULIARITIES OF CONSTRUCTION OF THE SIMILIES

Manusmṛti is primarily a work on Dharmaśāstra. Hence the author is not much interested in expressing his similes in the usual form accepted in Poetics. Consequently peculiarities of construction figure prominently in the work.

1. Majority of the Upamās contain single Upamānas. These are 176 in number. Out of these seven are Mālopanmās. In 46 Upamās, a double Upamāna is present. Among these instances of Mālopanmā are 3. Some Upamās contain a triple Upamāna also. These are 5 in number. In No. 61 *vahnī*, *edhas* and *tejas* are given as the Upamānas for *vedavit*, *pāpa* and *jñāndgṇī* respectively. The *sādhāraṇa dharma* is *dahana*. For the disagreement in gender and the *sādhāraṇa dharma* with slight variation see sections 4 and 10 respectively. In No. 22, *asṛkṣpāta*, *mṛgayu* and *mṛga* are the standards of comparison for *anumāna*, *nṛpati* and *dharma* respectively. Here the *sādhāraṇa dharma* is *padanayana*. For the twice mention of *sādhāraṇa dharma* see section 10 and for the *sāmānya-viśeṣa-bhāva* between the Upameya and the Upamāna see section 15 below. In No. 54 *nṛpa*, *paripanthin* and *vāṣṭra* are compared to *nṛdātā*, *kaṣṭa* and *dhānya* respectively in respect of *uddhṛtya rakṣaṇam*, which is the *sādhāraṇa dharma*. For the disagreement in gender and number see section 3 below. In 151, *vaptā*, *bija* and *irṇa* are brought in correspondence with *dātā*, *havis* and *anya vipra* respectively in point of *na labhate phalam* which is the common property. For the disagreement in case refer to section 7. In No. 154, *bāhya*, *cāturvarnya* and *bāhyatara* are likened to *tūdra*, *brāhmaṇi* and *bāhya* in respect of *prasūyate* which is the *sādhāraṇa dharma*. For the disagreement in gender see section 4 below. No. 28 is the solitary instance of Upamā containing a quadruple Upamāna. Here *āditya*, *loka*, *raśmin* and *samudra* (*lupta*) are brought in as

standards of comparison for *nṛpa*, *kara* (tax), *adhikārin* (lupta) and *rāṣṭra* respectively. The *sādhārana* dharma is *harana* or acceptance. For the disagreement in gender see section 4 below. For the restrictive adjective in the Upamāna-vākya see section 14 below. For the *lopa* in both the Vākyas in this Upamā see section 16 below.

2. The words expressive of Upamā are generally *yathā-tathā* and *iva*. In No. 5 *evam* is used for expressing Upamā and the antecedent *yathā* is dropped. This antecedent is dropped in No. 149 also and *tathā* is used. In No. 11 *iva* is irregularly used for *yathā*. In Nos. 57 and 197 two pairs of Upamānas namely *vrkṣa* and *nadikūla* as well as *śakuni* and *vrkṣa* are given for the double Upameya *yati* and his *deha*. As this is done with two different sentences, *yathā* is repeated twice. In the irregularly expressed Upamā where *carmamaya mṛga* (167) and *kāṣṭhamaya hasti* (228) are brought in comparison to *anadhiyāna vipra*, the poet being influenced by the word 'te' in 'd' uses *yasā* instead of *tathā* for emphasizing the Upameya. When the usual order of the Upamāna and Upameya is inverted, *tathā*, which should be mentioned with the Upameya is generally dropped. This happens in Nos. 59, 67, 123, 152 and 217 in view of the Upameya-vākya preceding the Upamāna-vākya. At times *iva*, the Upamā-vācaka comes after the adjective of the Upamāna as in No. 34 where *iva* comes after the adjective *āryarūpa* of the Upamāna *nara* which is to be taken twice i.e. both with the Upameya-vākya and the Upamāna-vākya. This happens in No. 58 also where *iva* comes after the adjective *kṛtyāhatāni* of the Upamāna *gehām* which is to be supplied from the first line of the verse.

3. Disagreement in either of the two namely gender or number or in both is very common in Manusmṛti. There is disagreement in gender as well as number between *te* i.e. *viprah* and *ambu* (40), *anumāna* and *aṅkṣātāḥ* (22), *kakṣam* and *paripanthināḥ* (54), *savarṇāḥ gururajñāḥ* and *guru* (65), *pāpānam nigrāhena* and *sādhūnām saṅgrāhena* with *vyābhāḥ* (111), *prākaraṇika* (*ghastha*) and *puttikāḥ* (134), *sādhvī stri* and *brahma-cārināḥ* (152) *abjeṣu aśmamayeṣu ratneṣu* and *bhūmi* (156) and *prajāḥ* and *priyadovogya* (173).

4. Disagreement in gender obtains between the subordinate Upameya *jñānāgnā*, and the corresponding Upamāna *ujasā* in No.6, on account of the Rūpaka *jñānāgnā*, which otherwise would have been *jñānena*. This kind of disagreement (i.e. in gender) is also very common in Manusmṛiti. Thus it exists between *anṛcaḥ vipraḥ* and *śrautasmarita karman (lupta)* with *dānam* and *ajñāḥ* respectively (10), *asvamedha* and *aghamaṣṣaṇam sūktam* (20) *enas* and *toac* (23), *adharmā* and *toac* (24) *jivitāyayamāpannaḥ* and *pāpam* and *ākāśam* and *pañka* respectively (25), *kara* and *toyam* as well as *rājīram* and *śamudra (lupta)* (28) *harmam aṇḍam* and *sahasrārthū* (29), *lobhāḥpratigrahaḥkṛimpra* and *amābhāḥ amapāram* (33), *bijam* and *paraparigraha* with *iru* and *kham* respectively (37), *prajñā* and *indriyam* with *udakam* and *drtipāda* respectively (39), *bhāikṣeṇa vṛta* and *upavṛta* (45), *vidyā* and *śubham bijām* (47), *(yateḥ) deha* and *(nadi-) kūlam* (57), *jāmisāpa* and *kṛiyā* (58), *adharmā* and *gauḥ* [cow (74), earth (79)], *rājīram* and *pañke gauḥ* (76), *anṛca vipra* and *śrauta-smarita karman (lupta)* with *gauḥ* and *gauḥ* (77) *te sarve* i.e. *rājapuruṣāḥ* and *nakṣatrām* (80), *nyṣateḥ yasar* and *loka* with *ghṛta-bindu* and *ambhas* (81) as well as *śailabindu* and *ambhas* respectively (99) *prakṛityaḥ* (subjects) and *mānavāḥ* (83), *atayasāni nṛvraṇāni pātrāni* and *camasāḥ* (84), *śaptāṅgam rājyam* and *tridaṇḍāḥ* (101), *rājān* and *dharā* (112) *indriyāni* and *dhātavaḥ* (113), *gurugatāḥ vidyā* and *vāni* (120), *duhitā* and *putra* (135), *cāturvārya* and *brāhmaṇi* where *cāturvārya* is used for want of a suitable feminine form (154), *indriyāni* and *vājinaḥ* (171), *kardh* (tax) and *ādyam* (178, 189 and 209) *kāmahārataḥ agnīnāmavavēdha* and *vīrahatyā* (192), *rājīram* and *śryamāna druma* (194) *śrautasmarita karman (lupta)* and *strī* (210) *āryāyām* and *sukṣetre* (219).

5. Disagreement in number only is found in *te* i.e. *viprāḥ* and *joalana* i.e. *agni* (4), *doṣam* and *drumān* (7), *pīṣataḥ* and *vāyu* (183) and *ubhau* i.e. *śaṣṭyapārthivau* and *śūdra* (205).

6. Comparison of many Upameyas with a single Upamāna results in disagreement in either number or gender or in both. Disagreement in number exists between *śreyāṁsah*, *āryāḥ guruputrāḥ*, *guroḥ śvabāndhavadh* and *guru* (63), *carmanī vaidālāni* with *caśam* (86), *rakṣādhaḥkṛtaḥ (narāḥ) sāmāntāḥ* and *caura* (90), *agnidāḥ*, *bhaktadāḥ*, *śaṣṭrāvakāśidāḥ*, *sammahātaraḥ* and *caura* (91),

and *śākāni*, *mūlāni*, *phalāni* and *dhānyam* (114) At times such a comparison results in disagreement in gender also as is seen in No. 153 where all the Upameyas namely *saṃutkarṣe anṛtam*, *rājagāmi paśūnam* and *guroḥ alikānubandhaḥ* differ in gender from the Upamāna *brahmahatyā*. In No. 156, *stṛiṇām bhogaḥ* and *maṣṭhūnam* in gender from *bhūmi*, the Upamāna. The same happens in No. 221 where the Upameyas namely *brahmajjhatā*, *suhṛddadhaḥ* and *garhūṇādyayoḥ jagadhiḥ* differ from the Upamāna *surāpānam*. This way of comparing many Upameyas with a single Upamāna has once given rise to disagreement in gender as well as in number as is seen between one of the Upameyas namely *abjaṣu aśmamayajṣu ratnejṣu* and the Upamāna *bhūmi* (156)

7. Disagreement in case is also conspicuous by its presence. In No. 78, the correspondence of case between *śvalpaka pratigraha*, and *pañka* cannot be maintained on account of the two meanings, primary, and secondary of *śīdati* which is the *śūdhārāṇa dharma*. Its secondary meaning (going with *pratigraha*) namely failure requires the instrumental while the primary meaning (going with *pañka*) stands in need of the locative. In No. 83, the Upameya *yasmin* is in the locative and the Upamāna *candram* is in the accusative due to the correspondence of the expression *candram dr̥ṣṭvā* in the Upamāna-vākya with *yasmin* in the Upameya vākya, which ultimately means *jam dr̥ṣṭvā*. No. 143 is an irregularly expressed Upamā where ignorant *dātā* and ignorant *praticchaka* are compared to *udake taran (nara)* and *aupala plava*. Disagreement in case exists between the Upameya *praticchaka* which is in the nominative and the corresponding Upamāna *aupala plava* which is in the instrumental. This is due to the fact that the double Upameya is expressed with a *dvandva* in *dāirpraticcakai*. For the suggestion contained in the Upamā see section 14. In No. 151 *anyce (caturthi) havirdāna* is compared to *irigṇe (saptamī) bijavāpana*. Here the disagreement is due to the roots connected with the two namely *dā* and *vāp* which govern the dative and the locative respectively.

8. Change in construction of the Upamāna-vākya and the Upameya-vākya inevitably results in disagreement in case between the Upameya and the Upamāna. In No. 173, *yama*

controlling *priyadaseya* is brought in comparison with the king or *rājan* who is advised to control his subjects i.e. *prajāḥ*. Here *Yama*, the Upamāna is in the nominative and *rājan* the Upameya is in the instrumental. Similarly in Nos. 178, 189 and 209 *valsa* and *ādya*, *vāryokas* and *ādya* and *śatpada* and *ādya* are brought in comparison with *rājan* and *kara* (tax) in point of *alpādāna* or *alpa-grahaṇa*. Here also the Upamānas namely *valsa*, *vāryokas* and *śatpada* are in the nominative while the Upameya *rājan* is in the instrumental. Disagreement also obtains between *karāḥ* which is in the nominative and the corresponding Upamāna *ādyam* which is put in the accusative case. The same is true of No. 185 where *māruta* is brought in comparison with *rājan* in point of *pravīya samicāra*, which is the *sādhārāṇa dharma*. Here also the Upamāna *māruta* is in the nominative while the Upameya *rājan* is in the instrumental. In all these cases, the Upameya-vākya is in the passive construction and the Upamāna-vākya in the active. No. 180 offers a case opposite to this putting the Upamāna-vākya in the passive and the Upameya-vākya in the active. Here *rājan* is compared to *Varuṇa* in point of *pāpānām nigraha*. Because of the construction referred to above, the Upamāna *Varuṇa* here is put in the instrumental and the Upameya *rājan* in the nominative.

9 This leads us to disagreement in respect of both case and gender. In No. 23, *duḥja* and *enas* are compared to *aḥi* and *tvac* in point of *vimucyate*, which is the *sādhārāṇa dharma*; *enas* is neuter and *tvac* is feminine. Here *enasah* is put in the ablative and *tvacā* in the instrumental. This is due to the consideration of metre as *tvacaḥ*, would have disturbed it by causing one letter more. It is also possible to regard the Sandhi *tvacevāḥiḥ* as an irregular Sandhi of *tvacaḥ* *va*—*tvacā* *va* and then double Sandhi *tvaceva*. No. 39 gives a case exactly opposite to this. Here slipping of *prajāṇā* due to the misbehaviour of one *indriya* is compared to the tickling of *śaka* from *dr̥ṣṭipāda* or foot of a skin. Here the Upamāna *tena* (*indriyena*) is put in the instrumental and the Upameya *dr̥ṣṭeḥ pādāt* in the ablative, since the root *kṣar* is used with both the instrumental and the ablative. In No. 112 the *prākaraṇika rājan* is compared with *dharā* in point

of equally supporting the people (*dhārana*) Here *dharā*, the Upamāna is put in the nominative while being influenced by the word *pratam* (of the king) in 'd' the Taddhita *pārthivam* becomes an adjective Here *bibhrataḥ* naturally refers to *rājñah* (to be supplied) which thus is put in the genitive The word *bibhrataḥ* is really the short form of the expression '*yaḥ* (*rājā*) *bibharti tasya*'. For the anakoluthic construction here see section 23 below In No. 219, *subhija* springing up in *sukṣetra* is brought in comparison with the son of an Āryan born by an Ārya. Here disagreement in case and gender obtains between the Upameya (*āryaḥ*) masculine and the corresponding Upamāna *subhijam* (neuter), as the former is in the ablative while the latter is in the nominative This is due to the *sādhārana dharma* not being really *sādhārana*. For this see section 12 below.

10. When the Upamā is expressed with the help of two independent sentences, the *sādhārana dharma* is repeated twice Exact repetition of this *dharma* takes place in Nos. 1, 7, 10, 12, 20, 22, 28, 36, 37, 77 120, 140, 151 and 210 In Mālopanās generally the *sādhārana dharma* between the Upameya and the Upamānas is the same. There is only the following exception. In Nos. 144, 193, 202 and 216, *rājan* is compared to *baka* (heron), *vṛka* (wolf), *śaśa* (hare) and *śimha* (lion) respectively. Here the *sādhārana dharma* is different in case of each Upamāna. It is *arthacintana* in case of *baka*, *avalumpana* in the case of *vṛka*, *vinuṣṭatana* in case of *śaśa* and *parākrāma* in that of *śimha*. Sometimes the repetition of this *sādhārana dharma* is undertaken with only a slight variation. In No. 6, *dakṣiṇ* is the *sādhārana dharma* which is mentioned once with the *upasarga* *nir* (going with the Upamāna) and secondly without it (going with the Upameya) In No. 94 the *sādhārana dharma* namely *ānṛtya* *varānta* occurs with the *upasarga* *sam* while going with the Upamāna and without it, while going with the Upameya. Similarly in No. 169 the *sādhārana dharma* i.e. *na himsanti* is repeated twice once with the *upasarga* *upa* and secondly without it. At times the *sādhārana dharma* is expressed twice but by two synonyms. This happens in No. 161 where the *sādhārana dharma* is expressed once by the word *vināṣyati* and second by *majjati* which ultimately mean the

same thing Sometimes the *sādhāraṇa dharma* is expressed in both ways negative and positive in order to lend force to the expression. Thus in No. 3, not being satisfied with a negative expression namely *na sāmyat* going with the Upameya *kāma* and their *upabhoga*, the poet expresses the same idea in a positive manner with the word *abhiwardhate* going with the Upamāna *kṣīṇapartman* and *havi*. In No. 5, however, the poet uses *na duṣyat*, a negative expression going with the Upamāna *pāvaka* and chooses *pūṣyāḥ*, a positive one with the Upameya. Here the latter being *brāhmaṇāḥ*, the positive and emphatic expression in its case can be attributed to the fact that the poet was a champion of Brahmanism.

11 When the construction of the Upamāna-vākya differs from that of the Upameya-vākya the mention of the *sādhāraṇa dharma* twice in two different expressions becomes necessary. Thus the Upamānavākya is put in the active construction and the Upameya-vākya in the passive and hence the *sādhāraṇa dharma* is mentioned twice in Nos. 173, 178 (189, 209), 180 and 185. In No. 173 the *sādhāraṇa dharma* is expressed twice but with synonymous expressions namely *niyacchati* with the Upamāna and *niyantaryāḥ* with the Upameya. In Nos. 178 (189 & 209), the *dharma* takes two different forms according to the nature of the associate. With *kara* (tax), the Upameya it is *alpagrahaya* (*alpo grhitaryāḥ*) and with *ādya*, the Upamāna it is *alpādana* (*alpam alpam adanti*). In No. 185, the *sādhāraṇa dharma* is mentioned twice with a variation. With *Māruta* the Upamāna it is *pravṛṣya saṁcāra* while with *rājan*, the Upameya it is merely *praveśa* or *praveśavyam*. In No. 180, however, the poet has preferred to put the Upamāna-vākya in passive construction and the Upameya-vākya in the active. Here the *sādhāraṇa dharma* is expressed with different yet synonymous expressions namely *baddhāḥ* going with the Upamāna *Varuṇa* and *nigrhṇiyāt* going with the Upameya *rājan*. In all these cases, an advice is given to *rājan* in the Upameya-vākya and hence the words expressive of common property (*sādhāraṇa dharma*) going with it (the Upameya) are put in the potentia, namely *niyantaryāḥ* in No. 173, *alpo alpo grhitaryāḥ* in Nos. 178, (189, 209), *praveśavyam* in No. 185 and *nigrhṇiyāt* in No. 180.



The *dharma* with the *Upamāna* is in the present tense. Thus all these are cases of disagreement in mood or *vadhi*. For the difference in case owing to change of construction see sec. 8.

12. At times the *sādhāraṇa dharma* is not really *sādhāraṇa dharma* but is similar and hence it has to be expressed with two different words altogether. This happens in No. 219, where a son born of an Ārya from an Āryā is compared to *subhja* born in *suksetra*. Here the *sādhāraṇa dharma* takes two different forms namely *saṁskāramarhaṭi* with the *Upameya* and *saṁpadyate* with the *Upamāna*. For the difference in case and gender see sec. 9 above and for restrictive expression see sec. 13 below. No. 47 offers an example where the choice of passive construction on the part of the poet has created a difficulty in expressing the *sādhāraṇa dharma* which is not really *sādhāraṇa*. Here *vidyā* is the *Upameya* and *tubham bija*, the *Upamāna*. The *sādhāraṇa dharma* is conceived as dropping or employing which should have been expressed in two different ways according to the nature of the associate as in No. 219 above. With *vidyā* it is *vaktavyā* and with *bija* it is *vapiatyam*. The poet had to choose the former instead of using a common expression on account of the passive construction. This has given rise to *līṅgabhedā* also for which see sec. 4 above. No. 172 offers a different case altogether as *Padanidarśanā* contained in *yānyā* *vṛtti* forms the *sādhāraṇa dharma* of the comparison of the *nṛpa* or *rājan* with *yama*.

13. Sometimes the *Upamāna* is conditioned by a restrictive attribute or expression in order to bring it in correspondence with the *Upameya*. In No. 33, the *Upameya* is a *brāhmaṇa* who perishes on account of coveting gifts. Here the *Upamāna āmapātra* is restricted by the attribute *amābhaṇi* in order to make it suitable to the context of *vināśa*, as *āmatra* by itself does not lead to destruction. In the *Upamāna*, *āma* corresponds to *lobhātipratigraha* in the *Upameya* but there is nothing corresponding to *amābhaṇi* in the *Upameya*. Similarly in Nos. 75 and 76 the *Upamāna gauḥ* is restricted by the attributes *andhā* and *panke* respectively. In the former this is undertaken to suggest the similarity of *andhātva* of *gauḥ* with the *saṁbhōjanītvā* of *dakṣiṇā*, the *Upameya*, so that *ekatra vācye* stands to reason in case of both. In the latter, *panke*

the adjective of the Upamāna *gauḥ* makes it correspond with *rājā* of a king in which a *sūdra* explains the law, in point of the *sādhāraṇa dharma* *siddhi*. In No. 131, the second Upamāna namely *putra* for the Upameya *śrotriya* is restricted by the word *aurasa* in order to support *sarvataḥ samrakṣaṇa*, the *sādhāraṇa dharma*. In No. 158, if the reading *jale matsyānuvāhiṃsyuḥ* is accepted, *jale* becomes a restrictive attribute of the Upamāna employed for making it suitable as an Upamāna for *durabasiḥ*, the Upameya in point of *dhūmsana* to *sādhāraṇa dharma*. In No. 219, *su* in the double Upamāna *subija* and *sukṣetra* is employed in order that it may correspond with the double Upameya *ārya* and *āryā*. No. 185 offers an example where a word belonging only to the Upameya is used in order to bring out its correspondence with the Upamāna. Here *rājan* is compared to *māruta* in point of *pranītya samcāra*, but nothing corresponding to *cāraḥ* (in case of the former) is used in the Upamāna, as *cāraḥ* belong to the Upameya *rājan* only and make it correspond to *māruta*. In No. 97, however, the restrictive adjective *anadhiyāna* of the Upameya *brāhmaṇa* corresponds to *trṇa* which is compared with the Upamāna *trṇāgni*, which means *trṇakṣta agni*. Here the *sādhāraṇa dharma* is *na tōmyati*, as both of them do not function for long.

14. At times restrictive words used in the Upamāna suggest a corresponding restriction in the Upameya. In No. 7, the adjective *ārdrān* of the Upamāna namely *drumān* suggests a corresponding adjective such as *dustaram* or *dirgham* in case of the Upameya viz. *karmajan daṣam* as is indicated by the word *api* in *ārdrānapi drumān*. Similarly the adjective *jātabala* of the Upamāna *vahnir* suggests the *arthyajñāna* of the *Vedas* in case of *Vedajñā*, the Upameya. Really the *arthyajñāna* corresponds to the strength of fire. Ultimately the meaning is that just as strong fire burns even wet trees so a learned brahmin destroys even great sins, evils or misfortunes. In No. 21, the adjective *kraturāḥ* used of the Upamāna *atvamedha* indicates a similar adjective *sūktarāḥ* of the Upameya *aghamarṣaṇa sūkta*. In No. 28, *aśiau māśān* serves a restrictive adjunct in case of the Upamāna *āditya* drawing up water with rays. This suggests a corresponding restriction in the drawing of the taxes (*karas*) by the *nṛpa* gradually on appro-

prate occasions and in proper time. For the *lopa* in the stanza see sec. 16 below. Similarly in No. 36, *vāṛṣkāścaturo māśān* restricts the Upamāna-vākya namely *Indra* sending showers and suggests that the *nṛpa* (Upameya, should shower gifts on his *rāṣṭra* on proper occasions only. In No. 37, *viddhamanuviddhyataḥ* restricts the Upamāna *iṣu* which is said to be shot in vain and suggests a similar adjective namely *kṣiptamanukṣiptaḥ* in case of the Upameya namely the person who sows the seed in another's wife. In No. 49, *ṛuparyaya* restricts the double Upamāna *ṛtu* and *ṛtulinga* and suggests a corresponding restriction such as *ṣṭṛṇyanti* in case of the double Upameya *dehinah* and *karmāṇi*. Here *ṛtus* obtaining their distinctive marks i.e. *ṛtulingas* are offered as the Upamāna for *dehins* resuming their respective *karmāṇi* in their new births. The word *paśyataḥ* used in the Upameya-vākya in No. 76 where the *rāṣṭra* of a king who allows a *sūdra* to discuss *dharma* or law in his kingdom is compared to *pañke gauḥ* in point of *śidhā*, suggests the comparison of the king with a cow boy who helplessly watches the calamity. In No. 102, the Upamāna *trivedādhyayana* given for the Upameya *dharmaśāstra* suggests the *adhyayana* of the latter though not expressed. In No. 120, a *śiṣṭu* pupil obtaining *vidyā* from the *guru* is compared to a person a *nara* obtaining *vāri* i.e. water by digging into the ground with a *khanitra* i.e. spade. Here the correspondence between the adjectives of the Upameya and the Upamāna namely *śiṣṭu* and *khanitrena* *khanana* suggests the comparison of *śeṣā* and *khanitra*. It appears that the poet wants to suggest the adjective *prthivigatam* of *vāri*, the Upamāna corresponding to *gṛhagatā*, the adjective of *vidyā*, the Upameya. This further suggests the comparison of *guru* and *prthivī*, the former being the treasure of *vidyā* i.e. knowledge and the latter, the storehouse of *vāri* i.e. water. For the *lopa* contained in the verse see sec. 16 below. In No. 143 the double Upamāna namely *udake taran* (*nara*) and *aupala plava* is brought in correspondence with the ignorant *dāṭā* and (equally) ignorant *praticchaka*. Here the instrumental in the Upamāna *aupala plava* brings out its *karanato* which suggests a similar *karanato* of the corresponding Upameya namely *praticchaka* in spite of its being put in the nominative. For the difference in case between the two refer to sec. 7 above. In

No. 194, the adjective *śeyamāna* of the Upamāna *druma* is intended to bring out the correspondence with *bāhubalāśrītam* in case of the Upameya *rāstram*. Here *bāhubalāśrīya* is compared to *śeka* or sprinkling, resulting into *varādhana* or prosperity which is the *sādhārana dharma*.

15 Sometimes the Upamāna is related to the Upameya as is *vīśeṣa* to *sāmānya*. No. 22 is a case in point. Here the subsidiary Upameya is *anumāna* and the corresponding Upamāna is *asṛkṣāta*. It is evident that *asṛkṣāta* is only one of the *anumānas* which lead the *mṛgaya* or hunter to trace the track of *mṛga* or deer. For the disagreement in gender and number which results from this, see sec. 3 above. In No. 34, the adjective *āryarūpa* of the Upamāna *nara* (to be taken twice in both the *vākyas*), corresponds to *aujūḍita* in the Upameya. Correspondence does exist in case of the two predicative adjectives of the Upameya namely *varṇāpeta* and *kaluṣayomya* and a similar adjective namely *anārya* in case of the Upamāna. Sometimes one and the same word serves as the Upamāna and Upameya on account of Śleṣa as in No. 56 where the word *aṅga* means a member (limb) of the government with the Upameya *rājau* (*prākaraṇika*) and limbs with the Upamāna *kūrma*. In No. 119, the word expressive of Upamāna namely *nadināda* is a *samāhāra*. In No. 148, the secondary Upamāna namely *ṛṣabha* is indirectly mentioned through the *taddhita* from *āṛṣabham*. In Nos. 178 (189, 209), the word expressive of the subsidiary Upamāna namely *ādya* though mentioned once is to be construed with all the three Upamānas namely *vatsa*, *vāryakas* and *jaṭpada* brought in correspondence in the Upameya *rājan*. For the change in construction resulting into disagreement in case see sec. 8 above. For the Lopa see sec. 16 below.

16 This brings us to Luptopamas. At times words in the Upameya-vākya are *lūpta*. Thus in Nos. 10, 77 and 210, *dāna* and *ajña*, *gauḥ* and *gauḥ* and *ṣaṇḍha* and *śrī* are brought in as standards of comparison with *aphalatra* as *sādhārana dharma*. Here doubt exists about the exact nature of the double Upameya. Part of it is *anra vipra* corresponding to *dāna*, *gauḥ* and *ṣaṇḍha*. The other part corresponding to *ajña*, *gauḥ* and *śrī* appears to be *śrautasamānta karma*, as suggested by *Kullūka*. This, however, is *lūpta*. Thus

*anyā vipra* who is *aphala* in *śrautasmṛti* karma is compared with *dāna* in case of *ajña*, *gauḥ* in case of another *gauḥ* and *śaṇḍha* in case of *śrīyah*; as all these are also *aphala*. For the resulting disagreement in gender see sec. 4. This happens in No. 120 where a *śūtrāṇu* pupil obtaining *vidyā* from the *guru* is compared to a *nara* or a person obtaining *vāri* or water by digging into the ground (*khanan*) with a *khanitra* or a spade. Here the correspondence exists between the adjective *śūtrāṇu* in the Upameya-vākya and the corresponding adjective *khanitrena khanan* in the Upamāna-vākya. Thus resulting into the comparison of *śvā* and *khanitra* as pointed out in sec. 14 above. But the substantive *brahmacārī* in the Upameya-vākya corresponding to *nara* in the Upamāna-vākya is not expressed. For other suggestions in the verse see sec. 14 above. Lopa in the Upamāna-vākya is not conspicuous by its absence. In Nos. 178, 189 and 210, *vatsa*, *vāryakas* and *śaṭpada* accepting their *ādya* i.e. food bit by bit are brought in comparison with *rājan* who is advised to accept the *karas* (taxes) from his *rāṣṭra* little by little. Here the source of food corresponding to *rāṣṭra*, in the Upameya-vākya is not mentioned in the Upamāna-vākya. For the change of construction in the stanza resulting into difference in case as well as for Upamāna being mentioned only once, refer to sections 8 and 15 above. Both these were cases of Lopa in double Upamānas. Lopa in a quadruple Upamāna is also present in No. 28. Here *āditya* sucking up *teya* (water) by its *rasmayaḥ* is given as the Upamāna for the king i.e. *nṛpa* accepting *karas* (taxes) from his kingdom i.e. *rāṣṭra*. Here Lopa occurs in both i.e. in the Upameya-vākya as well as the Upamāna-vākya. Thus corresponding to *rasmibhūḥ* in the Upamāna, there should be *adhiḥkāśibhūḥ* in the Upameya, which, is dropped. On the other hand, the Upamāna does not contain the word *śamudrādibhyaḥ* corresponding to *rāṣṭrāt* in the Upameya. Along with these Upameya-luptā and Upamāna-luptā Upamās, the solitary instance of Vādilupta may be mentioned. Thus in Nos. 225 and 227 a woman i.e. *strī* is compared with a *hamsa* i.e. *swan* and *vāraṇa* (*elephant*) i.e. elephant in point of *gamana* or graceful gait. As the Mālopamā is expressed here with the help of a compound namely *hamsavāraṇagāmnīm*, the

Upamā drops *vādi* i.e. *use* the word expressive of it and hence the Upamā is Vādluptā.

17. Dharmaluptā Upamā is, however, most common. These Upamās can be mainly divided into two categories, *samāsagā* and *vākyagā*. The former occurs when the Upamāvācaka is compounded with the Upamāna and the latter occurs when it is not so compounded and the Upamā is expressed with the help of a full sentence. Coming to Dharmaluptā Upamās expressed with the help of a *samāsa* we find that in case of single Upamānas it occurs 7 times and in that of double Upamāna only once. In Nos. 4 and 40 *vīpras* are compared with *jvalana* i.e. *agni* or fire and *ambu* i.e. *udaka* or water. Here the *sādhāraṇa dharma* as understood by Buhler is *śucitva* which is not expressed. This would make the Mālopanā Dharmaluptā, *jvalanāmbusamā* makes it *samāsagā*. If, however, *na doṣa bhavati* is understood as the common property, Upamā would become *samāsagā* Pūrṇopamā. In Nos. 130 and 164, *jyēṣṭhavṛtti jyēṣṭha* is compared with *pitā* and *mātā*. This is also Mālopanā containing single Upamānas. Here *vṛtti* or treatment which is the *sādhāraṇa dharma* is omitted. Hence Dharmaluptā; *māteva* or *pīteva* make it *samāsagā*. In No. 45, *bhāṣṇa vṛtti* is likened to *upadāna* in point of *pāpāvahata*, the *sādhāraṇa dharma*, which however, is *lupta*; *upadāsasamā* brings in *samāsagā*. In No. 71, *retahseka* with *soyonis* (sisters by the same mother), *kumaris*, *antyaajas* and *sakhyuḥ* or *putrasya sṛiṇyaḥ* is compared with *gurutalpa* (violation of Guru's bed) in respect of being *pāpāvaha* or (equally) sinful. Here *pāpāvahāna* is not expressed. The expression *gurutalpasamam* makes it *samāsagā*. In No. 175, the *apaharaṇa* of *nikṣepa*, *nara*, *aśva*, *rajata*, *bhūmi vajra*, and *maṃ* is compared to *rukmaṣṭeṣya* (stealing gold) and in No. 192, *kāmākṛataḥ agninamaḥavedha* (voluntary neglect of sacred fires) is likened to *vīrahatyā* (killing of a warrior or the slaughter of a son), in respect of being (equally) *pāpāvaha*. The word *pāpāvahāna* is dropped in both the stanzas. The expression *rukmaṣṭeṣasamam* in the latter make both the Upamās *samāsagā*. In No. 221, however, many Upameyas, namely *brahmojjhatā*, *vedanindā*, *kauṣasāktyaṃ*, *suhṛdvadhāt* and *garhitāndāyayoḥ jagdhiḥ* are compared to a single Upamāna namely *surāpānam*. Here also the *sādhāraṇa dharma* is *pāpāvahāna*,

which is *lupta*. The word *surāpānasamam* makes this Upamā also *saṁśagā*. No. 11 contains double Upamāna where the intention of the poet is to compare an *arthaśaikalya-bhāṣitā nara* i.e. a liar with an *andha* i.e. blind man eating *sakaṇṭaka matṛyas* i.e. fish with bones as both ultimately come to grief. Here *duḥkhaḥprāpti*, which is the *sādhāraṇa dharma* is *lupta*, *matṛyānuva* makes it *saṁśagā*. For the irregularity in expressing the Upamā see sec. 22 below.

18 This leads us to Vākyagā Dharmaluptā Upamās. They are 7 in number. All of them contain single Upamānas, expressed with the help of full sentences. The *sādhāraṇa dharmas* that are *lupta* are *dhanasvīkārayogyatva* in case of *putra*, the Upameya, and *ātman*, the Upamāna in No. 26 as well as in that of *Duhitā* (Upameya) and *putra* (Upamāna) in No. 135, *ādarāṇiyatva* in case of *mātṛśvaśā*, *mātulāni*, *svaśrū* with *pitṛśvaśā* (Upameyas) and *gurubhāryā* (Upamāna) in No. 70, *doṣabhāktva* in case of *lipsārān brāhmaṇa* (Upameya) and *stena* i.e. *caura* or thief (Upamāna, in 92, *svargasādhanaṭva* in case of *dharmaśāstra* (Upameya) and *trivédādhyayana* (Upamāna) in No. 102, *pāpāvahatva* in case of many Upameyas namely *samutkarṣa anṛta*, *rājagāmi paluwa* with *guroḥ alikanurbandhaḥ* and the single Upamāna *brahmahatyā* in No. 153 and *patitāṭva*—between the Upameya namely *bhṛtā* who causes the duties to be performed by another (woman) when the wife of equal caste exists and the Upamāna namely *Brāhmaṇacāṇḍāla* in No. 155.

19 Thus in Dharmaluptā Upamās we find that *pāpāvahatva* and *puṇyāvahatva* are the usually omitted *dharmas*. This is perfectly natural in a work on Dharmaśāstra. This shows that the respective Upamānas were too well-known to make the mention of the *dharma* with reference to them, necessary. Thus *upavāsa* was known to be *puṇyāvaha* and *gurutālpa*, *brahmahatyā*, *rukmaśteya*, *vīrahatyā* and *surāpāna* were the avowed *pāśakas* of the day. The same argument can be advanced in case *duḥkhaḥprāpti* of a blind man eating fish with bones, *ādarāṇiyatva* in case of *pitā* and *mātā* as well as *patitāṭva* of a *brāhmaṇacāṇḍāla* and *doṣabhāktva* of a *stena* or thief.

20 Triluptā Upamās occur in expressions like *bakartṛ* in No. 145, *bakraoratika* in No. 145A and *baidālavratika* in No.

148. In these expressions only *vr̥tti* or *vr̥ata*, the Upameya is mentioned and all other parts (remaining three) of the Upamā are dropped. These words are formed on the authority of the Vārtika, 'saptamyupamānapūrnopadasya bahuvr̥thiruttarapadalopaśca'.

21. There are only two Upamās based on Vaidharmya. In No. 74, *adharmā* is compared to *gauḥ* in respect of the *sādhārṇya dharma-na sadyaḥ phalaṭi*. Kulluka takes *gauḥ*, in the sense of a milch cow or a full-grown bull which gives its reward immediately and understands the Upamā to be based on Vaidharmya. The Upamā can be considered as one based on Sādharmya if *gauḥ* is understood in the sense of a cow which yields its reward i.e. milk only after bringing forth the calf and thus bringing about the *abhāva* of *sadyaḥ phalaṭa* like that of *adharmā*. No. 133, however, is a clear instance of an Upamā based on Vaidharmya, as here the fact that the king who does not eat meat, disregarding the rules, becomes dear to men and free from disease is brought out by the dissimilar example of *piśāca* eating meat without any idea of observing any rule and becoming hateful.

22. In addition to this, there are some Upamās in Manu-smṛiti, which are expressed in a totally irregular way. These Upamās deserve a separate mention. Thus No. 11 compares an *arthavarkalyabhāṣitā nara* i.e. a liar with an *andha* i.e. a blind man eating (*asana*) *sakaṣṭaka matsyas* i.e. fish with bones as both ultimately come to grief. *duḥkha-prāpti*, therefore, is the *sādhārṇya dharma*, which is not expressed as is indicated in sec. 17 above. The Upamā is expressed in a very unusual manner. Very probably the poet has conceived it as a Nidarsanā where *arthavarkalya-bhāṣitā naraḥ* is ultimately compared to *sakaṣṭakamatsya-bhakṣayitā andhaḥ*. This is indicated by the fact that the Upameya *sa naraḥ* is sandwiched between two parts of the Upamāna namely *matsyām* and *kantakāṭh*. If *iva* is taken to be *Utprekṣāvācaka*, the Nidarsanā would certainly be less spoiled. In No. 149, two verses namely IX-50 and 51 go to form the Upamā. The real Upamā is in 50 d and 51 ab, 50 d expects a context of 51 a, b and c. The intention of the poet is to compare the seed (*bīja*) of an *akṣetṛin* (i.e. another's wife) to the dropped (*skandita*) *bīja* (i.e. seed) of a bull (*arjābha*) in cows belonging to others. The *sādhārṇya dharma*



is *moghatva* or uselessness. Here *ṛjabha* or *vrjabha* the secondary Upamāna corresponding to *parakṣetrapravāpi* is expressed indirectly with the Taddhita form *ārjabham* as indicated in sec. 15 above. The Upameya has two adjectives namely *akṣetrin* and *parakṣetrapravāpin*. Corresponding to the latter there is *anyagoṣu* in 50 a i.e. the Upamāna-vākya; but a similar adjective corresponding to *akṣetrin* in the Upameya could not be conceived in case of *ṛjabha* or *vrjabha*, the Upamāna, as the latter does not possess any *kṣetra* as such.

23 In two Upamās, the construction becomes anakoluthic in view of the irregularity in expressing the Upamā. Thus in No. 112, *dharā* or earth is brought in as an Upamāna for *rājan* in point of *bhūtānām dhārana* i.e. supporting all creatures. Here the poet begins with an active construction in the Upamāna-vākya and puts the Upamāna *dharā* in the nominative; but being influenced by the words *pārthivam vratam* in d, he chooses to express the Upamāna *rājan* which is to be supplied with a genitive (such as *rājñāḥ*) as shown by the expression *bibhrataḥ*. This *bibhrataḥ* is to be taken as the short form of the expression *yah bibharti tasya* as is shown in sec. 9 above. Nos. 167 and 228 offer another example of this kind of construction. Here *carmamaya mrga* and *kāṣṭhamaya hastin* are brought in comparison with an *anadhīyāna vīra* in point of *nāma bibhrati*, which is the common property. Here the poet uses *yaśca* instead of *tāthā* for emphasizing the Upameya as shown in sec. 2 above. The poet begins with an Upamā, but being influenced by the word 'u' in d which replaces *tāthā* by *yaśca*, concludes the verse with a *Dīpaka* where the *prakṛta vīra* and *aprakṛta mrga* and *hastin* are connected by means of one common property namely *nāma bibhrati*. Hence the anakoluthic construction.

24 In conclusion, we find that the author of Manusmṛti is not very particular in expressing Upamās as they are not his primary concern. This gives rise to changes of construction in the Upameya-vākya and the Upamāna-vākya, which in their turn, give rise to disagreement in case. Parts of the Upameya and Upamāna are dropped many a time. Dharmaluptā is not conspicuous by its absence. Irregularities in expressing the Upamā do arise on account of the change of the mind of the poet. This brings in anakoluthic construction.

## TRANSLATION ( OF THE PASSAGES ) AND NOTES

(1) अग्नि ( and महर्षेणम् )

A Brāhmaṇa, be he ignorant (*avidvān*) or learned (*vidvān*) is a great divinity just as Agni i.e. fire whether consecrated (*pranīta*) or prayers or not consecrated (*apranīta*) is a great divinity (IX-317)

*Upameya—Brāhmaṇa*

*Upamāna—Agni*

*Sādhāraṇa Dharma—mahat daivatam,*

*Upamānvācaka—Yathā*

*Note* -Correspondence between Brāhmaṇa and Agni as also between *avidvān* and *apranīta*, *vidvān* and *pranīta* is intended; only they have been mentioned in an inverted order i.e. the correct order would have been *apranītaśca pranītaśca*. But this would have disturbed the metre by causing one letter more. The Upameya-vākya precedes the Upamāna-vākya, hence the dropping of *tathā*. The Upamā is expressed with the help of two independent sentences; therefore the common property namely *daivatam mahat* is mentioned twice.

(2) अग्नि ( and प्रतापयुक्तस्व-तेजस्वित्व )

(If) he (i.e. the king) is ardent in wrath (*pratāpayukta*) against criminals and endowed with brilliant energy (*tejasvi*), and destroys wicked vassals, then his character (*vrātam*) is said (to resemble) that of Fire (*āgneyam*) (IX-310)

*Upameya: nṛpa* from stanza 309.

*Upamānā—Agni*

*Sādhāraṇa Dharma—pratāpayukta and tejasvi*

*Note* —This is Gamyopamā suggested by the Nidārśanā contained in 'āgneyam vrātam' in d. 'As the Upamā is *gamyā*, the Upamānvācaka is conspicuous by its absence

(3) अग्नि i.e. कृष्णवर्त्मन् and हविस्

Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like *Kṛṣṇavartmaṇ* i.e. fire (fed) with *havis* i.e. clarified butter or oblation.

(II—94),

*Upameya Kāma and Kāmānām upabhoga**Upamāna—kṛṣṇavartmaṇ and havis**Sādhāraṇa Dharma—abhyardhate and na sāmyati**Upamāvācaka. wa.*

*Note*—This Upamā contains a double Upamāna. Here the Sādhāraṇa Dharma is repeated twice, once namely *na sāmyati* goes with the Upameya and the other *abhyardhate*, with the Upamāna. The former is negative, while the latter is positive. Not being satisfied with the negative expression in *a* and *b* the poet expresses the same idea in a positive manner in *d*

(4) अग्नि i.e. ज्वलन (and अदोषभावत्वं)

By teaching, by sacrificing for, and by accepting gifts from despicable (men), no sin accrues to Brāhmaṇas or Vipras, (for) they (te) are like *jvalana* i.e. fire (and *ambu* i.e. water) (X -103)

*Upameya: Te* i.e. *viprah* mentioned in *c**Upamānas: jvalana* as well as *ambu**Sādhāraṇa Dharma—na doṣo bhavati**Upamāvācaka—sama*

*Note*.—This is a Mālopanā as two Upamānas are mentioned for one Upameya. There is disagreement in number between the Upameya namely *te* which is plural and Upamānas namely *jvalana* and *ambu*, both of which are singular in number. There is also disagreement in gender between the Upameya i.e. *te* and one of the two Upamānas namely *ambu*, as the former is masculine while the latter is neuter.

G. Bühler translates *d* as 'for they (are as pure)' as fire and water. It seems that the common property between the Upamānas and the Upameya, according to him is purity or *śucitva*. This would make the stanza an instance of Dharmaluptā Upamā as the *dharma* namely *śucitva* or purity is left to be understood. This construction, though quite plausible, is not necessary in view of 'na doṣo bhavati' mentioned in *c* which serves the purpose of supplying the common property intended by the poet.

Also see No. 40 below.

(5) अग्नि i.e. पावक and स्मरान

The brilliant fire namely *pāvaka* is not contaminated even.

in burial places i.e. *śmaśāṇeṣu* and when presented with oblations (of butter) at sacrifices, it again increases mightily. Thus, though Brāhmaṇas employ themselves in all (sorts of) mean occupations, they must be honoured in every way, for (each of) them is a very great deity (IX-318-19).

*Upameya* Brāhmaṇa and *anīṣṭāni karmāṇi*

*Upamāna*: *Pāvaka* and *śmaśāṇas*

*Sādhāraṇa Dharma* *na duṣyati* and *pūjyāḥ*

*Upamāuvācaka* . *evam*

*Note* There is a double *Upamāna* in the *Upamā*. Here the antecedent *yathā* is dropped. The *Sādhāraṇa Dharma* is repeated, once negatively in *na duṣyati* going with the *Upamāna* and then positively with *pūjyāḥ* going with the *Upameya*. Not being satisfied with a negative expression in verse 318 b, the poet expresses the same idea in a positive manner in verse 319 c. The emphasis on the *Sādhāraṇa Dharma* going with the *Upameya* namely Brāhmaṇas, stands to reason in case of the author who is a champion of Brahmanism. Here the antecedent *yathā* is dropped.

(6) अग्निः i.e. वह्नि and एवम् and तेजस्

Just as *vahni* i.e. *fire* in one moment consumes with its flame (*tejasā*) the fuel (*edhas*), that has been placed upon it, even so he who knows the Vedas, destroys all guilt by the fire of knowledge (*jñānāgniḥ*) (XI—246)

*Upameya* *Vedavit*, *pāpa* and *jñānāgni*

*Upamāna*. *Vahni*, *edhas* and *tejas*

*Sādhāraṇa Dharma* *nir dahati* or *dahati*

*Upamāuvācaka*: *yathā—tathā*

*Note*—Here a triple *Upamāna* is present. *Jñānāgni* is a *Rūpaka*. On account of this *Rūpaka*, there is disagreement in gender with reference to the corresponding *tejasā* in the *Upamāna-vākya*. Otherwise *jñāna* would have been the proper *Upameya*. As the *Upamā* is expressed with the help of two independent sentences, the *Sādhāraṇa Dharma* namely *nir dahati* is mentioned twice, once with the *Upasarga nir* and secondly without it.

This is *Pūrṇopamā* helped by *Rūpaka* and hence the verse is an example of *Saṅkara* of *Rūpaka* and *Upamā*.

(7) अग्नि i.e. वह्नि and द्रुम

Just as *vahni* or fire that has gained strength (*jātabalo*) consumes even *trees* (*drumān*) full of sap (*ādrān*), even so he who knows the Veda, burns out the taint of his soul which arises from (evil) acts. (XII-101).

*Upameya: Vedajña and Karmaja doṣa*

*Upamāna.—Jātabalo Vahni and drumā*

*Sādhārana Dharma:—dohati,*

*Upamāṅgacaka —yathā—tathā*

*Note*—This *Upamā* contains a double *Upamāna*. *Vedajña* is compared with *jātabalo vahni*. It is clear that by *Vedajña* a person who knows the meaning of the Vedas in addition to knowing it by heart is meant. Compare 'granthato arthatasca vedajñah' (*Kulluka*) and the 'knowledge of the meaning corresponds to the increased strength of the fire. Corresponding to the adjective *ādran*, author probably means that we should supply a corresponding adjective in case of *karmajam doṣam* such as *dustaram* or *dirgham*, as is indicated by *api* in *ādrānapi drumān*. There is also disagreement in number between *doṣam* and *drumān* i.e. the former is singular, while the later is plural. The *Sādhārana Dharma*, as usual, is mentioned twice in keeping with two sentences that go to form the *Upamā*.

(8) अक्ष and कुमै see under कुमै and अक्ष No 56 below.

(9) अजा (and उत्पादकस्य प्रजापतित्वाभाव)

As with *cows* (*gauḥ*), *mares* (*aśvā*), *female camels* (*uśtrā*), *slave-girls* (*dāsī*), *buffallo-cows* (*mahiṣī*), *she-goat* i.e. *ajā* and *ewes* (*avikā*) (belonging to others), it is not the begetter i.e. *utpādakah*, who obtains the offspring (but their owner alone is so); even thus (it is) with the wives of others (IX-48).

*Upameya: anyāṅganā*

*Upamānas. ajā, gauḥ, aśvā, uśtra, dāsī, mahiṣī, avikā* (belonging to others)

*Sādhārana Dharma. notpādakah prajābhāgi*

*Upamāṅgacaka yathā—tathā*

*Note*—The stanza is an instance of *Mālopanā* as *anyāṅganās* are here compared with as many as seven *Upamānas* namely *ajā, gauḥ, aśvā, uśtra, dāsī, mahiṣī* and *avikā* (belonging to others).

In the Upamā, *uṣṭra*, the feminine form is evidently intended, although *uṣṭra* is the word that actually occurs. Hence *uṣṭra* should be understood as referring to *uṣṭrajāti*.

(10) अन्न and दान

Just as a *ṣaṇḍha* i.e. a *sunuch* is unproductive with *striyaḥ* i.e. women, as a *gauḥ*, or *cow* with another *gauḥ* is unprolific and as *dāna* i.e. gift made to *ajña* i.e. an ignorant man yields no reward i.e. *aphala*, even so is *Brāhmaṇa* useless, who (does) not (know) *Rks* (II—158).

*Upameya anyca vipra and śrautasmārta karma (lupta)*

*Upamānas:* (i) *dānam* and *ajña*

(ii) *ṣaṇḍha* and *stri*

(iii) *gauḥ* and *gauḥ*

*Sādhāraṇa Dharma aphalatva*

*Upamāṇavācaka: yathā—tathā*

*Note:*—There is a double Upamāna in this Mālopanā: *dānam* and *ajña*, *ṣaṇḍha* and *stri*, and *gauḥ* and *gauḥ*. *Aphalatva* is the *Sādhāraṇa Dharma* which is exactly repeated. The doubt, however, is about the exact nature of the double Upameya. Part of it is *anyca vipra* corresponding to *dānam*, *ṣaṇḍha* and *gauḥ*. The other part corresponding to *ajña*, *stri*, and *gauḥ* seems to be *śrautasmārta karma* (performed through *anyca vipra*) as suggested by Kullūka. There is disagreement in respect of gender between the Upameya namely *anyca vipra* (masculine) and two Upamānas namely *dānam* (neuter) and *gauḥ* (feminine). The other Upameya *śrautasmārta karma* (neuter) differs in gender from all the three Upamānas namely *ajña* (masculine), *stri* (feminine) as well as *gauḥ* (feminine).

(11) अन्न and सकण्टकमत्स्यारान

That man who is a court (of justice) gives an untrue account of a transaction (*arthavaskalya*) (or asserts a fact) of which he was not an eye-witness, resembles an *andha* or a blind man who swallows *matryas* i.e. fish with *kaṇṭakas* i.e. bones (VIII—95).

*Upameya. Nara and arthavaskalyabhāṣaṇa*

*Upamāna: Andha and sakaṇṭakamatryāśana*

*Sādhāraṇa Dharma duḥkhaḥprāpti (lupta)*

*Upamāṇavācaka: va*

*Note* In effect, the Upamā containing a double Upamāna, appears like Vākyagā where *iva* is irregularly used for *yathā*. The intention of the poet is to compare a liar with a blind man eating fish with bones (*kaṇṭakairiḥ saha*). *Sakaṇṭakamatsyāśana* is conceived as the subsidiary Upamāna for *Arthavarkalyabhāṣana*, both being dangerous.

It is, however, probable that the poet has conceived this as a Nidarsanā where the liar is identified with or represented as a blind man swallowing fish with bones. This is clear from the words '*sa naraḥ*' referring to the Upameya (liar), sandwiched between the two parts of the Upamāna namely *matsyān* and *kaṇṭakairiḥ*. But this intended Nidarsanā is spoilt by the use of the Upamānvācaka *iva*. It is perhaps possible to take this *iva* as an Utprekṣānvācaka, in which case the Nidarsanā would be less spoilt.

As it stands, the stanza would be an example of Śrauti Samāśagā Dharmaluptā Upamā. It is Dharmaluptā as the common property (*dharma*) namely *duḥkhaḥprāpti* (i.e. coming to grief) is not expressed.

(12) अपरपक्ष and पूर्वपक्ष

As the *Aparapakṣa* i.e. the second half of the month (*kṛṣṇapakṣa*) is preferable to *Pūrvapakṣa* i.e. the first half (*śuklapakṣa*), even so the afternoon is better for (the performance) of a funeral sacrifice than the fore-noon (III-278).

Upameya: *Aparāhṇa* and *pūrvāhṇa*

Upamāna: *Aparapakṣa* and *pūrvapakṣa*

Sādhārāṇa Dharma: *viśiṣyate*

Upamānvācaka: *yathā—tathā*

*Note*—Here also a double Upamāna is present. The Sādhārāṇa Dharma namely *viśiṣyate* is expressed twice in keeping with the two sentences used, in expressing the Upamā. The repetition is exact. For the *Aparapakṣa* giving better fruit than *Pūrvapakṣa*, compare '*kṛṣṇapakṣaḥ śuklapakṣāt svāddhāsyu sambandhi viśiṣṭaphalado bhavati*' (Kullūka).

(13) अमृत (and आकाङ्क्षा)

A Brāhmaṇa should (always) dislike homage like poison i.e. *vṛṣa* and constantly desire (to suffer) scorn i.e. *avamāna* as (he would long for) *Amṛta* i.e. nectar (II—162).

*Upameyas* (i) *avamāna*, (ii) *sammāna*

*Upamāna*: (i) *amṛta*, (ii) *viṣa*

*Sādhāraṇa Dharma*, *ākāṅkṣat*

*Upamāuṣaka* 'wa

*Note*—Here 'udvijeta viśādiva' in b contains another independent *Upamā* for which see No. 191 below. Thus the verse contains two *Upamās*. In both the *Upameyas* viz. *avamāna* and *sammāna* are masculine in gender, while the *Upamānas* namely *amṛtam* and *viṣam* are neuter in gender.

(14) अमृतं see उक्त्वा No. 40 below.

(15) अमृतं and वृत्तिविन्दु see under वृत्तिविन्दु and अमृतं No. 81 below.

(16) अमृतं and तैलविन्दु see under तैलविन्दु and अमृतं No. 99 below.

(17) अरुण्यती (and मृतलोकस्थिति)

That woman, who after being (once) given by her parents (in marriage) remains chaste, i.e. faithful to her husband till her life (lasts), never leaves the *Bhāṭṭika* like *Arundhatī* [V (21).]

*Upameya*: *Yā* i.e. *pativrātā*,

*Upamāna* *Arundhatī*

*Sādhāraṇa Dharma*, *bhāṭṭikam na tyajati*

*Upamāuṣaka* 'yathā—tathā

*Note*—This *śloka* is accepted and commented by the commentator *Rāmacandra*. Hence it is included here.

(18) अविक्ता (and उत्पादकस्य प्रजाप्राप्तित्वाभाव) IX-48.

*Upameya* : *anyāṅgandā*,

*Upamāna* ' *avikā* (belonging to others)

*Sādhāraṇa Dharma* ' *notpādakasya prajābhāgi*

*Upamāuṣaka* : *yathā—tathā*

*Note*—For the details of the *Upamā*, see under अज No. 9 above.

(19) (अमृतं) अमृतं (and मज्जन)

A *Brāhmaṇa* who neither performs austerities nor studies the *Veda*, yet delights in accepting gifts sinks with it (i.e. *prati-graha*), just as (he who attempts to cross over in) a boat made of stone i.e. *aśmaplāva* (is submerged) in the water (*ambhasi*) along with it V—190)



*Upameya* An *anadhiyāna dviya* with *pratigraha*

*Upamāna* A *dviya* with an (*ambhasi*) *asmaplava*,

*Sādhārana Dharma. majjati*

*Upamānvācaka. va*

*Note*.—There is a correspondence between the attributes of the main *Upamāna* and *Upameya* both of which are conveyed by the same word *dviya*. 'Want of study and penance' correspond to the 'use of a stone-boat in water'. *Majjati* is the *Sādhārana Dharma*. It metaphorically means 'sinks down or perishes' and literally it means 'sinks' or 'is submerged'. The double *Upameya* is *dviya* receiving a *pratigraha* for prosperity and the *Upamāna* is the *dviya* who uses an *asma-plava* i.e. a stone-boat in water. In case of the *Upameya* the cause which leads to the failure of his *pratigraha* is want of study and penance and that in case of the *Upamāna* is 'being made of stone' of the boat makes him sink. Thus there is a correspondence between the two.

Here in this interpretation '*tena*' refers to the *pratigraha* only and not to the '*dātā*' as Kullūka and other commentators suggest. If their interpretation of '*tena*' referring to '*dātā*' is accepted, the whole simile will be disturbed, for it will bring out a correspondence between *dātā* and *plava*. But the *dātā* never wants to become a *plava* i.e. a cause of *tarana* himself, but offers gifts to the *dviya* whom he expects to be a *plava* leading him to the heavenly world. Between the *dātā* and *pratigraharuṣi dviya*, the latter is expected to be a *plava* leading the former to a higher world. So it is better to take '*tena*' as referring to *pratigraha* in the *Upameya* or else supply *dātā* as the subject of *majjati* in d and take the first half as a relative clause with *yaḥ* supplied and *tenauva* going with it in view of No. 143 below.

(20) अश्वमेध (and सर्वपापानोदन)

As the *Aśvamedha* i.e. horse-sacrifice, the king of sacrifices removes all sin, even so that *Aghamarṣaṇa* hymn effaces all guilt (XI—260.).

*Upameya* *Aghamarṣaṇa Śūkta*,

*Upamāna* *Aśvamedha*

*Sādhārana Dharma: Sarvopāpāpanodanatva*

*Upamānvācaka: yathā—tathā*

*Note.*—Here the suggestive adjective *kraturā!* used of the Upamāna *Aśvamedha* indicate that a similar adjective is to be understood in case of the Upameya i.e. the Aghamarṣaṇa Sūkta such a *sūktarā!* i.e. the best of Sūktas. There is disagreement in gender with reference to the Upameya Aghamarṣaṇa Sūkta and the Upamāna *Aśvamedha* i.e. for former is neuter while the latter is masculine. The common property or the Sādhāraṇa Dharma is mentioned twice in keeping with two independent sentences that go to form the Upamā. The repetition is exact.

(21) अश्वा (and उत्पादकस्य प्रजाभागित्वात्) IX—48.

*Upameya:* *anyāṅganā*

*Upamāna* *aśvā* (belonging to others)

*Sādhāraṇa Dharma* *notpādakaḥ prajābhāgi*

*Upamānōcaka:* *yathā—tathā*

*Note:*—For the details of the Upamā see under अश्वा No. 9 above.

(22) असुवपात and मृगयु and मृग

As a hunter i.e. *mṛgayu* traces the *haz* (*pada*) or tracks the steps of a (wounded) deer i.e. *mṛga* by the drops of blood i.e. *asṛkpāta*, even so the king (*nṛpati*) shall discover the path of Dharma (i.e. shall discover on which side the right lies) by inferences i.e. *anumāna* (from the facts) (VIII—44)

*Upameya.* *Nṛpati, dharma* and *anumāna*

*Upamāna* *Mṛgayu, mṛga* and *asṛkpāta*

*Sādhāraṇa Dharma:* *padanayana,*

*Upamānōcaka:* *yathā—tathā*

*Note.*—This Upamā contains a triple Upamāna. Here *asṛkpātāḥ* in the Upamāna corresponds with *anumānena* in the Upameya. Between the two there is disagreement in respect of number and gender. As a matter of fact *asṛkpāta* is only an *anumāna* i.e. *hetu*, so that in the Upamāna one particular *anumāna* is mentioned, while in the Upameya *anumāna* in general is stated. It is also possible to drop both these in the scheme of the Upamā because *asṛkpāta* and *anumāna* are not really related to each other as the Upamāna and Upameya but only as the *viśeṣa* and *sāmānya*. The Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. Disagreement

mood or *vidhi* is present here as the root *vi* is used in the present tense in the Upamāna and with the potential form in the Upameya.

(23) अग्नि and स्वप्

A *dvija* i.e. twice-born man who (daily) repeats these three (i.e. *vyāhṛti*) one thousand times outside (the village), will be freed after a month even from great guilt, as a *snake* or *aḥi* from its slough i.e. *tvac* (II—79).

Upameya: *dvija* and *enas*

Upamāna. *aḥi* and *tvac*

Sādhāraṇa Dharma: *vimucyate*

Upamāṇācaka: *iva*

*Note* Here a double Upamāna occurs. In the Upamā, *tvacā* corresponds with *enasah*. There is disagreement in respect of gender between them, the former is feminine, while the latter is neuter. Moreover, the Upamāna namely *tvacā* is put in the instrumental while the corresponding Upameya namely *enasah* is in the ablative. This is evidently for the sake of metre as it would have been disturbed if *tvacah* namely the ablative were to be used. Even though the root *muc* with *vi* is associated with both the ablative and the instrumental (cases), the former is more common; hence the poet has begun with it. It is, however, possible to say that *tvaceva* should be taken as equal to *tvacā* *iva* and then a double Sandhi.

(24) अग्नि and स्वप्

In proportion as a man who has done wrong (*adharmā*), himself confesses it, even so far is he left by i.e. freed from guilt as a *snake* or *aḥi* is left by i.e. freed from its slough i.e. *tvac* (XI—228).

Upameya: *nara* and *adharmā*

Upamāna: *aḥi* and *tvac*

Sādhāraṇa Dharma: *mucyate*

Upamāṇācaka: *yathā—yathā* and *tathā-tathā*

*Note*—The Upamā contains a double Upamāna. Here *tvacā* corresponds with *adharmena*. There is disagreement in respect of gender between them, the former is feminine while the latter is masculine.

(25) आकाश and पङ्क

He, who when in danger of losing his life accepts food from any person whatsoever, is not tainted by sin just as the sky i.e. *ākāśa* is not affected or tainted by *mud* i.e. *pañka* (X—104).

*Upameya*: *jīvātīyayamāhannaḥ* (*puruṣa*) and *pāpa*

*Upamāna*: *Ākāśa* and *pañka*

*Sādhāraṇa Dharma*: *na lipyate*

*Upamānvācaka*. 10a

*Note*—Here also a double *Upamāna* is present. There is disagreement in gender between the principal *Upameya* namely *jīvātīyayamāhannaḥ* (*puruṣaḥ*) (masculine) and the corresponding *Upamāna* namely *ākāśam* (neuter) as well as the subsidiary *Upameya* namely *pāpena* (neuter) and the corresponding *Upamāna* namely *pañkena* (masculine).

(26) आत्मन् (and धनस्वीकारयोग्यत्वं)

A son is even as good as oneself i.e. *ātmā*, (such) a daughter, i.e. *duhitā* is similar to a son i.e. *putra*, how can another (heir) take the estate or *dhana* (lit. money) while such (an appointed daughter who is even) oneself, lives? (IX—130).

*Upameya*: *putra*.

*Upamāna*: *ātmā*

*Sādhāraṇa Dharma*: *dhanaśvīkārayogyatva* (*lupta*)

*Upamānvācaka*. *yathā—tathā*

*Note*:—This is Śrautī Vākyagā Dharmaluptā *Upamā*. It is Dharmaluptā because the *dharma* or the common property namely *dhanaśvīkārayogyatva* is *lupta* i.e. not expressed. As a matter of fact, however, the author does not mean a mere *Upamā* here, it is something more. A representative i.e. *pratimaḥ* rather than a standard of comparison i.e. *Upamāna*, is intended to be conveyed by the word *yathāva tathā*.

For another *Upamā* contained in the verse see No. 135 below.

(27) आदित्य (and तपन)

And like *āditya* or the *Sun*, he burns the eyes and the hearts (of men), nor can anybody on earth even gaze on him (VII—6).

*Upameya*: *esa* i.e. *nyā* from stanza 5,

*Upamāna*: *āditya*,

*Sādhāraṇa Dharma: tapana,*

*Upamāṇōcaka: vat*

(28) आदित्य and तोय and रश्मिन् and समुद्र

\* As *āditya* or the *Sun* during eight months (imperceptibly) draws up the *water* i.e. *toya* with his *rays* i.e. *raśmibhiḥ*, even so let him gradually draw his taxes from his kingdom for that is his *arkavṛata* i.e. the office in which he resembles the Sun (IX—305).

*Upameya: prākaraṇika nṛpa and kara, adhikārīṇaḥ and rāṣṭra*

*Upamāna: āditya and toya and raśmin and samudrādi*

*Sādhāraṇa Dharma: haraṇa*

*Upamāṇōcaka: yathā—tathā*

*Note.*—The *Upamā* contains a quadruple *Upamāna*. Here *ḍṣṭaumāsān* is a restrictive adjective in the *Upamāna-vākya* and perhaps it suggests a corresponding restriction in the drawing of taxes by the King gradually on appropriate occasions in proper times. The sun can draw up water during eight months. The King also should receive taxes and tributes only on proper occasions. For a similar adjective compare '*vārṣikānśaturo māsān*' in No. 36 below. Corresponding to *raśmibhiḥ* of the *Upamāna*, there is nothing actually stated in the *Upameya*. Perhaps *adhikārīṇaḥ* is suggested. On the other hand, the *Upamāna* does not contain the word *samudrādi* corresponding to *rāṣṭrāt* in the *Upameya*. The *Sādhāraṇa Dharma* is here repeated twice with the same root *hr* in the potential tense in the *Upameya* and in the present tense in the *Upamāna*. This gives rise to the disagreement in mood i.e. *vidhi*.

'*arkavṛatam*' in d is an instance of *Nidarśanā*. The stanza, therefore, is an instance of *Sankara* of *Upamā* and *Nidarśanā*. *Sankara* is defined by *Mammaṣa* as '*avīśrāntīyujāmāmatmanyangāṅgi tvam tu sañkarḥ*'

(29) आदित्य i.e. सहस्रांशु (and प्रभा)

That (seed) became a golden egg, in brilliancy (*prabhā*) equal to the *Sun* i.e. *Sahasrāṁśu*, in that (egg) he himself was born as *Brāhmaṇa*, the progenitor of the whole world (I—9).

*Upameya: haimam aṇḍa*

*Upamāna: Sahasrāṁśu*

*Sādhāraṇa Dharma: prabhā*

*Upamānācaka: samam*

*Note:*—There is disagreement in respect of gender between the Upameya *amam* (which is neuter) and the Upamāna *Sāhśrāmāṣu* (which is masculine).

(30) आच and वस्त्र see No. 177 below.

(31) आच and वार्याकल see Nos. 177 and 188 below.

(32) आच and वदप see Nos. 177 and 208 below.

(33) आचपात्र (and विनाश)

And if a Brāhmaṇa, though learned in Veda, accepts through covetousness a gift from such (a man), he will quickly perish like *āmapātra* i.e. a vessel of unburnt clay in water (*am̐bhasi*) (III—179).

*Upameya: lobhātpratigrahakṛt vipra*

*Upamāna: am̐bhasi āmapātra*

*Sādhārāṇa Dharma vināśam vrajati*

*Upamānācaka: va*

*Note:*—In d, *am̐bhasi* is used as the restrictive adjective of the Upamāna *āmapātra*. In the Upamāna itself, the adjective *āma* corresponds to *lobhātpratigraha* in the Upameya. The conditioning of the word expressive of Upamāna by the word *am̐bhasi* is adopted by the author to make the Upamāna suitable in the context. If it is dropped *āmapātra* cannot serve as the Upamāna in the present case as *āmatra* by itself does not lead to destruction. Disagreement in gender exists between the Upameya *lobhātpratigrahakṛt vipra* (masculine) and the Upamāna (*am̐bhasi*) *āmapātram* (neuter).

(34) आर्यरूप नर (and विभावन)

A man of impure (*kaluṣa*) origin (*yonī*), who belongs not to any caste (*varṇāpeta*), (but whose character is) not known (*avyñāta*), who is like *Anārya* having the appearance of an *Ārya*, one may discover (*m̐bhāṣayet*) by his acts (X—57)

*Upameya avyñāta*

*Upamāna: Āryarūpa nara,*

*Sādhārāṇa Dharma: m̐bhāṣana,*

*Upamānācaka: iva,*

*Note:*—In this Upamā, *āryarūpa* in the Upamāna corresponds to *avyñāta* in the Upameya; *nara* is to be taken twice i.e. both in the Upameya and the Upamāna. Here *varṇāpeta* and *kaluṣayonyā*

of the Upameya and *anārya* of the Upamāna are predicative adjectives. Here *iva* instead of directly coming after the Upamāna *nara* comes after its predicative adjective *āryarūpa*.

(35) इवा and विजाति See No. 111 below

(36) इन्द्र (and अभिवर्षण)

As *Indra* sends copious rain during four months (*catur māsān*), of the Rainy Season (*vārṣikan*) even so let the king, taking upon himself the *indravrata* i.e. the office of *Indra*, shower benefits on his kingdom (IX—304).

*Upameya*: *prākaraṇika nṛpa*,

*Upamāna*: *Indra*,

*Sādhāraṇa Dharma*: *abhivarṣaṇa*,

*Upamānvācaka*: *yathā—tathā*,

*Note*.—Here *vārṣikānśeatura māsān* is a restrictive attribute in the Upamāna-vākya and perhaps it suggests a corresponding restriction in the showering of gifts by the king only on appropriate occasions. For a similar adjective see *aṣṭau māsān* in No. 28 above. The common property is expressed twice in keeping with the two sentences that go to form the Upamā. As the stanza seeks to give advice to the king (the Upameya) the common property going with him namely *abhivarṣet* is a potential form. This gives rise to disagreement in *vidhi* or mood.

'*indravratam*' in d is an instance of *Nidarśanā* according to '*abhāvan vastusambandhaḥ upamāparikalpakah*' (*Mammata*) This makes the stanza an instance of *Saṅkara* of Upamā and *Nidarśanā*.

(37) इव and क

As the *iṣu* i.e. arrow, shot (*viddhaḥ*) by (a hunter) who afterward hits (*anuvīdhyataḥ*) a wounded (deer) (*viddham*) in the wound i.e. *khe* (made by another) is shot in vain, even so that seed (*bijam*) sown on another's wife (*paraparigraha*), is quickly lost (to the sower) (IX—43).

*Upameya*: *bija* and *paraparigraha*

*Upamāna*: *iṣu* and *kham*

*Sādhāraṇa Dharma*: *naśyati*

*Upamānvācaka*: *yathā—tathā*

*Note*.—The Upamā contains a double Upamāna. In the

Upameya-vākya the words corresponding to *viddhaḥ* on the one hand (i.e. *kṣiptam*), and to *viddhamanuviddhyataḥ* (i.e. *kṣiptamanukṣipataḥ*) on the other the Upamāna-vākya, are not employed even though they seem to be intended. So that the meaning seems to be that the *bijakṣepa* of a man upon another's wife which follows the *bijakṣepa* of the legitimate husband is useless. The word *kṣa* in this verse evidently refers to the wound made by the dart on a *mrga* as is clear from '*śalyavato mrgam*' in verse 44 of the same Adhyāya immediately below and corresponds to *paraparigraha*. The Upamāna *iṣu* is here restricted by the additional words '*viddhamanuviddhyataḥ*' and suggest a corresponding restriction in the Upameya (as is indicated above). Here the Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. The repetition is exact.

(38) ईरिष्य and वदु and नीज see No. 151 below.

(39) उदक and इतिषाद

But when one among all the organs slips away (from control), thereby (man's) wisdom (*prajñā*) slips away from him, even as *udaka* i.e. water (flows) through the one (open) foot namely *pāda* of a (water-carrier's) *skm* i.e. *drū* (II—99)

Upameya: *prajñā* and *indriya*

Upamāna: *udaka* and *drūpāda*

Sādhāraṇa Dharma: *kṣarati*

Upamānvācaka: *va*

Note.—This is a double Upamāna. Here the poet has conceived all *indriyas* as a group and he wants to say that the whole group suffers when one even of them misbehaves. Here Upameya is used in the instrumental (*tena* i.e. *kṣaratiṇā indriyena*) and Upamāna is put in the ablative (*drūteḥ pādāt*) as *kṣarati* can go with either of these cases (*tena* or *tasmāt kṣarati*). This is exactly the opposite of *enasaḥ* (Upameya) and *tvacā* (Upamāna) in No. 23 above. There is disagreement in gender between the Upameya *prajñā* (feminine) and the corresponding Upamāna *udakam* (neuter). The same is true of the Upameya *indriyam* (neuter) and the corresponding Upamāna *drūpāda* (masculine).

(40) उदक i.e. समु (and अदोषमास्त्व) (X—103)



*Upameya* *te* i.e. Vipras mentioned in c

*Upamāna*: *ambu*

*Sādhāraṇa Dharma*: *na doṣo bhavati*

*Upamāuvācaka*: *sama*

*Note*.—For the details of the *Upamā* see No. 4 above.

(41) उदक i.e. तोय and आदिरव and रश्मिन् and सद्युद्ग See No. 28. above

(42) उदक i.e. ब्रम्भस् and वृत्तिविन्दु See No. 81 below.

(43) उदक i.e. ब्रम्भस् and तैलविन्दु See No. 99 below.

(44) उदक i.e. वारि and नर See No. 120 below.

(45) उपवास (and पुण्यावहत्वा)

He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person) only (*eka*), the subsistence of a student on begged food is declared to be equal (in merit) to *upavāsa* i.e. fasting (II—188).

*Upameya*: *bhikṣeṇa vṛtti*

*Upamāna*: *upavāsa*

*Sādhāraṇa Dharma*: *puṇyāvahatva (lupta)*

*Upamāuvācaka* *sama*

*Note*.—This is *Ārthī Samāsagā Dharmaluptā Upamā*. It is *Dharmaluptā* because the *dharma* i.e. common property namely *puṇyāvahatva* is not expressed i.e. is *lupta*. In a work on *Dharmaśāstra*, *pāpāvahatva* and *puṇyāvahatva* are expected to be supplied at proper places.

(46) उष्ट्र (and अस्पादकस्य प्रबामगित्वाभाव) (IX—48).

*Upameya*: *anyāṅganā*

*Upamāna*: *uṣṭra* (belonging to the others)

*Sādhāraṇa Dharma*: *notpādakah prajābhāgi*

*Upamāuvācaka*: *yathā—tathā*

*Note*.—For the details of the *Upamā* see No. 9 above.

(47) ऊषर and (गुण) बीज

Where merit and wealth are not (obtained by teaching) nor (even) due (*tadvidha* lit. of that type) obedience in such (soil) i.e. to such a person, sacred knowledge must not be uttered just as good seed i.e. *śubham bījān* (must) not (be thrown) on *ūṣara* i.e. barren soil (II—112).

*Upameya*: *vidyā* and the pupil without *dharmaṛtha* or *śuśrūṣā*

*Upamāna: śubham bīja and ūsāra*

*Sādhāraṇa Dharma na vaktavyā*

*Upamāṇācaka' iva*

*Note.* Here also a double Upamāna is present. The Sādhāraṇa Dharma is here conceived as dropping, giving or employing. This can be expressed in two different ways according to the nature of the associate. In the case of Upamāna namely—*śubham bīja* it becomes *vaktavyam*, in case of the Upameya namely *udyā* it is *vaktavyā*. The poet has chosen the latter instead of using the common expression such as *dātavya*. Even then the *linga-bheda* would remain, which is due to the choice of a passive construction instead of the active one on the part of the poet. As it is, however, the Sādhāraṇa Dharma is not really so, it only goes with the Upameya.

(48) ऊवर i.e. ईरिण and वृत् and बीज See No. 151 below

(49) ऋतु and ऋतुलिङ्ग

As at the change of seasons (*ṛtuparyaye*) each season i.e. *ṛtavaḥ* (lit. all seasons) verily of its own accord assumes its distinctive marks i.e. *ṛtulingas*, even so corporeal beings (resume in new births) their (appointed) course of action (I—30)

*Upameya: dehin and karmān*

*Upamāna: ṛtu and ṛtulingān*

*Sādhāraṇa Dharma: svān svān abhīpadyante*

*Upamāṇācaka' yathā—tathā*

*Note*—This Upamā contains a double Upamāna. Here *ṛtuparyaye* is a restrictive adjective of the Upamāna; it suggests a corresponding attribute i.e. *sṛṣṭyāntare* in the Upameya. Cf. Rāghavānanda's explanation—'*tathā svasvakarmān dehināḥ sṛṣṭy-antare prapadyante*'.

(50) ऋतुलिङ्ग and ऋतु see No. 49 above

(51) ऋषभ see No. 149 below.

(52) एवम् and वल्लि see No. 6 above.

(52A) औपल प्लव and उदके तरन् see No. 143 below as well as No. 19 above.

(53) औरस (पुत्र) (and धनहरण)

A son (legally) begotten (*jātaḥ*) on such an appointed female (*nyuktāyām*) shall inherit like a *legitimate son of the body*

i.e. *aurasaḥ*, for that seed and the produce belong according to the law to the owner of the soil (IX—145)

*Upameya*: *niyuktāyām jāta putra*,

*Upamāna*: *aurasa*,

*Sādhāraṇa Dharma* (*dhanom*) *harei*,

*Upamānvācaka yathā*

*Note* Here *tathā* which should have been mentioned with the *Upameya* is dropped owing to the inversion of the usual order of the *Upamāna* and the *Upameya*. For such an omission of *tathā* see Nos 67 & 218 below

(54) कृष and निर्दातृ with वास्य

As the *weeder* i.e. *nirdātṛ* plucks up the *weeds* i.e. *kakṣa* and preserves the corn i.e. *dhānya*, even so let the king protect his kingdom and destroy his opponents (VII—110).

*Upameya* *nṛpa*, *paripanthin* and *rāṣṭra*

*Upamāna*. *nirdātṛ*, *kakṣa* and *dhānya*

*Sādhāraṇa Dharma* *uddhṛtya rakṣanam*

*Upamānvācaka*: *yathā—tathā*.

*Note*.—In the *Upamāna* *kakṣasyoddhāraṇam* precedes *dhānyasya rakṣanam*, while in the *Upameya* the *hanana* of *paripanthinaḥ* succeeds or follows the *rakṣaṇa* of *rāṣṭra*. Besides the destruction of *kakṣa* and the *paripanthin* is expressed by means of two synonymous words *uddharati* and *hanyāt* while the protection is mentioned by the same root *rakṣa*. In the *Upamāna*, *kakṣam* which corresponds to *paripanthinaḥ* differs from the latter both in point of number and gender. As the stanza seeks to give advice to the King, the common properties, namely *rakṣat* and *hanyāt* that go with him are put in potential while the words corresponding to these in the *Upamāna-vākya* namely *uddharati* and *rakṣati* are in the present tense. Hence the *vidhābheda*.

(55) काष्ठ (and क्षितौ उत्सर्जन)

Leaving the dead body on the ground like *kāṣṭha* i.e. a log of wood, or *loṣṭa*, i.e. a clod of earth, the relatives depart with averted faces, but spiritual merit i.e. (Dharma) follows him (i.e. the soul). (IV—241)

*Upameya*: *mṛta śarīra*

*Upamāna*: (i) *kāṣṭha* and (ii) *loṣṭa*

*Sādhārāṇa Dharma kṣītau utsarjanam*

*Upamāuvācaka' sama*

*Note.*—This is Mālopanā as *kāṣṭha* and *loṣṭa* i.e. two are given as Upamānas for the Upameya *mṛta sarira*.

Also see No. 175 A below.

(56) कूर्म and अङ्ग

His enemy must not know his weakness, but he must know the weaknesses of his enemy, as the *kūrma* or tortoise (*hides its aṅgāni*) i.e. limbs, even so let him secure (*gūhet*) the members i.e. *angas* (of his government against treachery), let him protect his own weak points (VII—105)

*Upameya prākaraṇika rājan and aṅga*

*Upamāna' kūrma and aṅga*

*Sādhārāṇa Dharma. gūhanam*

*Upamāuvācaka: va*

*Note.* Here there is Śleṣa in the Upamāna namely *aṅga*. When construed with the Upameya namely *rājan*, it refers to the seven members of his i.e. a king's government and with Upamāna namely *kūrma* it refers to its limbs. Hence *aṅgāni* is mentioned only once.

(57) (नदी-) कूल and वृक्ष

He who leaves his body (*deha*), (be it by necessity) as a *vrkṣa* i.e. tree (does) the *nadī-kūla* i.e. the river-bank (or) (freely) like a *śakuni* i.e. bird (that) quits a *vrkṣa* i.e. tree is freed from *grāha* i.e. (dreadful) shark (i.e. misery of this world) (VI—78).

*Upameya prākaraṇika yatī and his deha*

*Upamāna* (i) *vrkṣa* and (*nadī-*)*kūla* and (ii) *śakuni* and *vrkṣa*

*Sādhārāṇa Dharma' tyāga (tyajan)*

*Upamāuvācaka yathā—tathā* in both (i) and (ii)

*Note.*—The stanza gives two pairs of double Upamānas. Once the *prākaraṇika yatī* and his *deha* are compared with *vrkṣa* and (*nadī-*)*kūla* and secondly with *śakuni* and *vrkṣa*. Here *tyāga* which is the *Sādhārāṇa Dharma* is compulsory in the first case and voluntary in the latter. As these Upamānas are expressed with two independent sentences, the *Upamāuvācaka yathā* is mentioned

twice. The two pairs of Upamānas make the stanza an instance of Mālopanā.

"*kyachrāt grāhāt*" in d stands for excessive troubles in life i.e. *saṁsāra-kṣaṭa*. This is Atiśayokti of the first kind which is defined by Mammata as '*nigīryādhyavasānam tu prakṛtasya pareṇa yat*'

The stanza is, in fact, an instance of Saṁsṛṣṭi of Mālopanā and Atiśayokti.

(58) कृत्वा (and समन्ततः विनाश)

The houses on which female relations (*jāmayah*) not being duly honoured, pronounce a curse, perish completely like those that are destroyed by *krtyā* i.e. magic (III—58).

*Upameya: jāmayapīḍā gehām*

*Upamāna: krtyāhatām gehām*

*Sādhāraṇa Dharma: samantataḥ mātṛyanti*

*Upamāuvācaka: iva*

*Note.*—Ultimately *jāmayāpa* is compared with *krtyā* in point of effectiveness. *Upamāuvācaka iva* has come after the adjective of the *Upamāna* (*gehām*), which is to be supplied from the first half of the stanza.

(59) कुण्डलमन् see No. 3 above

(60) क्षीम (and बुद्धि)

A man who knows (the law) must purify conch-shells, horn, bone and ivory like *kṣauma* i.e. linen cloth or with a mixture of cow's urine and water (V—121).

*Upameyas: śankha, tṛṅga, asthi and dantamaya*

*Upamāna: kṣauma*

*Sādhāraṇa Dharma: śuddhiḥ kāryā*

*Upamāuvācaka: vat*

*Note.*—Here many *Upameyas* are compared with a single *Upamāna*. For a similar comparison see Nos. 63, 66, 91 and 114 below

(61) क्ष and ह्यु see No. 37 above.

(62) बुद्ध (and बुद्धि)

If his teacher's teacher is near, let him behave (towards him) as towards his own *Guru* i.e. teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family) (II—205).

*Upameya: guruḥ guru,*  
*Upamāna: Guru,*  
*Sādhāraṇa Dharma. vṛttimācareḥ,*  
*Upamānācaka: vat,*

*Note:—*The Upamā is Śrautī Taddhitaḡā Upamā in accordance with the Sūtra 'tatra tasyeva' For a similar Upamā see No. 63 below

(63) गुरु (and वृत्ति)

Towards his betters (*śreyaḥsu*) let him always behave as towards his *Guru* i.e. teacher, likewise towards sons of his teachers (*guruḥputreṣu*), born by wives of equal caste (*āryeṣu* lit. *noble*) and towards the teacher's relatives (*bandhuṣu*) both on the side of the father and of the mother (II -207).

*Upameyas: śreyaṁsah, āryāḥ guruputrāḥ and guruḥ svabāndhavāḥ*  
*Upamāna: Guru,*  
*Sādhāraṇa Dharma vṛttim samācareḥ,*  
*Upamānācaka: vat,*

*Note —*Here also the Upamā is Śrautī Taddhitaḡā in keeping with 'tatra tasyeva'. See No. 62 above. Here many Upameyas are compared with a single Upamāna. For a similar comparison see No. 60 above as well as Nos 66, 91 and 114 below

(64) गुरु (and मातापितृ)

The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age or a student at the time of sacrifices (or other Aṅgas), deserves the same respect or honour as *Guru* i.e. the teacher (II—208).

*Upameya: adhyāpayan gurusuta,*  
*Upamāna. Guru,*  
*Sādhāraṇa Dharma mānamarhata,*  
*Upamānācaka: vat,*

(65) गुरु (and प्रतिपूज्यत्व)

The wives of the teacher, who belong to the same caste, must be treated as respectfully as '*Guru* i.e. the teacher, but those who belong to a different caste, must be honoured by rising and salutation (II—210).

*Upameya savaṇṇāḥ guruyoṣitaḥ,*  
*Upamāna: Guru,*

*Sādhārāṇa Dharma. pratipūjyāta,*

*Upamādvācaka: vai,*

*Note.*—There is disagreement in number as well as gender between the Upameya *guruyoṣitaḥ* and Upamāna *guru*

(66) गुरु (and वृत्ति)

(A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as *Guru* i.e. the teacher (II—247)

*Upameyas guṇānanta guruputra, gurudārāḥ and (guroḥ) sapinda,*

*Upamāna. Guru,*

*Sādhārāṇa Dharma vṛttimācareḥ,*

*Upamādvācaka vai,*

*Note.* This is a Śrauti Taddhitagā Upamā formed according to the Sūtra 'tatra tasyeva' See Nos. 62 and 63 above. Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60 and 63 above as well Nos. 91 and 114 below.

(67) गुरु (and नित्यसेवन)

That (king) who will coerce i.e. keep under check both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a *Guru* or the teacher (VII 175)

*Upameya: balī nṛpa* from verse 174,

*Upamāna: Guru,*

*Sādhārāṇa Dharma nityam upaseveta,*

*Upamādvācaka tathā,*

*Note.*—*Tathā*, which should have been mentioned with the Upameya is dropped due to the inversion of the usual order of the Upamāna and the Upameya. For a similar omission of *tathā* see No. 53 above as well as Nos. 123 and 218 below

(68) गुरु (and वृत्ति)

But when the purpose of the appointment to (cohabit with) (*nyogārtha*) the widow has been attained in accordance with the law, those two shall behave towards each other like *guru* i.e. a father (and *snuyā* i.e. daughter-in-law) (IX—62)

*Upameya vidhauḍyām nyuktāḥ,*

*Upamāna guru,*

*Sādhāraṇa Dharma*, vṛtti (i.e. *ācāraṇa*),

Upamāśāka vat.

*Note* — The expression 'muṣāvāt' in c contains another Upamā which is a complement of this Upamā, for which see No. 224 below

(69) गुरुत्तल्य see No. 71 below.

(70) गुरुपत्नी (and सम्पूज्यत्वा)

A maternal aunt, the wife of a maternal uncle, a mother-in-law and a paternal aunt must be honoured like *gurupatnī* i.e. the wife of one's teacher, they are equal to *guruhāryā* i.e. the wife of one's teacher (II--131).

*Upameyas\* māṭṣvaśā, māṭulāni, svaśrū and pīṭṣvaśā.*

*Upamāna*\* *guruṇ* in c and *guruḥ* in d.

*Sādhāraṇa Dharma* *sathpūyato* in the Upamā in c and *ādarāṇiyato* (*lupta*) in the Upamā in d.

*Upamāṇācaka* *vat* in the former and *sama* in the latter,

*Note*.—Upamā in c where *gurupaṭni* is the Upamāna is rather the result of the Upamā in d where *gurubhāryā* is the Upamāna. The latter, however, is *Ārthī Vākya-gā Dharmaluptā*. It is Dharmaluptā as there the *dharma* namely *ādarāṇīyatva* is not expressly stated (i.e. is to be understood). Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60, 63 & 66 above.

(71) गुरुपत्नी : c. गुरुतरु (and पापावहृत्)

Carnal intercourse (*retahseka*) with sisters by the same mother, with (unmarried) maidens, with females of lowest castes, with wives of a friend or of a son, they declare to be equal to *gurutalpa* i.e. violation of a Guru's bed (XI -58).

Ūpameya: relaksaka,

*Upamāna' gurulalpa,*

*Sādhāraṇa Dharma pāpāvaḥatva (luṭa).*

Uṣamānuḍaśaka sama,

*Note.* This is Ārthi Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the common property namely *pāpāva-*  
*hatva* is not expressed. In a work on Dharmaśāstra, *pāpāva-*  
*hatva* and *punyāva-*  
*hatva* are not expected to be expressed.

(72) गुरुभार्या (and मादरणीयत्व, See No. 70 above.



(73) गो (and उत्पादकस्य प्रजामानित्वाभावात्) IX—48.

*Upameya*: anyāṅgaṇā,

*Upamāna*: gauḥ (belonging to others),

*Sādhāraṇa Dharma* yathā-tathā,

*Note*:—For the details of the Upamā see No. 9 above.

(74) गो (cow) (and सद्यफलनाभावात्)

Unrighteousness (*adharma*), practised in this world, does not at once produce its fruit, like *gauḥ* i.e. a cow (or the earth), but advancing slowly, it cuts off the roots of him who committed it (IV—172).

*Upameya*: *adharma*,

*Upamāna*: *gauḥ*,

*Sādhāraṇa Dharma*: na sadyaḥ phalati,

*Upamānvācaka*: iva,

*Note* Here *gauḥ*, the *Upamāna* may either be taken to mean a cow or the earth. Neither of these are able to yield their expected fruit within a short time. The cow yields her expected reward i.e. milk only after she brings forth a calf. Similarly the earth requires a good deal of care and work after the seed is sown into it.

Kullūka, however, takes this simile as an instance of *Vaidharmya* *Upamā* because he thinks that *gauḥ* means either a milch cow or a full-grown bull.

(75) (अन्धा) गो (and एकवेशमस्थितिः),

*Sambhojanī Dakṣiṇā* i.e. a gift of food consumed (with friends and relatives) by twice-born men (of course for making friendships), is said to be one which goes to the *Pisācas*, it remains (*āste*) in this (world) (i.e. *īha*) alone (*eva*) like *andhā gauḥ* i.e. a blind cow in one stable (*veśman*) (III—141).

*Upameya*: *Sambhojanī Dakṣiṇā*,

*Upamāna*: *andhā gauḥ*,

*Sādhāraṇa Dharma*: *ekaveśmani* i.e. (*ekatra eva*) *āste*,

*Upamānvācaka*: iva,

*Note*:—Here the *Sādhāraṇa dharma* is '*ekatra vāste*' i.e. 'remains confined to one place' i.e. 'does not move to other places.' This is expressed by *īhaiva* (i.e. in this world alone, thus excluding *svarga* for which *dakṣiṇā* is generally given) in the

Upameya and by *ekaveśman* in the Upamāna. Here the Upamāna is restricted by an adjective namely *andhā*. The ultimate intention of the poet is to compare the *sambhoganīva* with *andhatva*.

(76) (पङ्के) गो (and सीदन)

The kingdom of that monarch, who looks on (*paśyataḥ*) while a Sūdra settles the law, will sink (low), like *gauḥ* i.e. cow in a morass i.e. *paṅka* (VIII—21).

*Upameya* *rāṣṭra*,  
*Upamāna*: *paṅka gauḥ*,  
*Sādhāraṇa Dharma*: *sīdati*,  
*Upamānvācaka*. *iva*,

*Note*:—Here *paṅka* is the restrictive or conditioning attribute of the Upamāna *gauḥ* which makes it correspond with the Upameya. From the word *paśyataḥ* it seems that the poet has at the back of his mind the comparison of the king with a cow-boy who helplessly looks at the calamity

(77) गो and गो II—158

*Upameya*: *anya vāra* and *śrautasmarita karma* (*luṭa*)  
*Upamāna*: *gauḥ* and *gauḥ*,  
*Sādhāraṇa Dharma*: *ophalatoa*,  
*Upamānvācaka*: *yathā—tathā*,

*Note*:—For the details of the Upamā see No. 10 above.

(78) गो and पङ्क

Hence an ignorant (man) should be afraid of accepting any *pratigraha* i.e. *presents*; for by reason of a very small (*gift*) even, a fool sinks (into hell) as a *gauḥ* i.e. cow in *paṅka* i.e. a morass. (IV—191).

*Upameya* *andhān* and his *śvalpaka pratigraha*,  
*Upamāna*: *gauḥ* and *paṅka*,  
*Sādhāraṇa Dharma*: *sīdati*,  
*Upamānvācaka*. *va*,

*Note*.—This Upamā contains a double Upamāna. Here *śvalpaka pratigraha* corresponds to *paṅka* and is the cause of *sīdana* like the latter. The correspondence in case between *paṅka* and *śvalpaka pratigraha* could not be maintained owing to the difference between the two meanings, primary and secondary of the word *sīdati*. The secondary meaning of *sīdati* namely 'failure' requires

the instrumental case while the primary sense namely 'sinking' requires the locative.

(79) गो (earth) (and सद्यःफलजम्बव) IV—172.

*Upameya*: *adharmā*,

*Upamāna*: *gauḥ* (earth),

*Sādhāraṇa Dharma* *na sadyaḥ phalaṭi*,

*Upamānvācaka*: *iva*,

*Note*.—The *Upamā* is based on the interpretation put on the word *gauḥ* alternatively understood in the sense of earth. For the *Upamā* see No. 74 above.

(80) ग्रह and नक्षत्र

And in each town let him appoint one *sarvārthacintaka* i.e. superintendent of all affairs, elevated in rank (*uccaiḥ sthiti* or *sthiti*), formidable (*ghorarūpa*) resembling a planet i.e. *graha* among stars i.e. *nakṣatras* (VII—121)

*Upameya* *sarvārthacintaka* and *te* (*sarve*) i.e. his subordinates,

*Upamāna*: *graha* and *nakṣatra*,

*Sādhāraṇa Dharma* *uccaiḥ sthiti* and *ghorarūpa*,

*Upamānvācaka*—*iva*,

*Note*.—The *Upamā* contains a double *Upamāna*. Here *teṣāṃ* (referring to the subordinate officers) is to be supplied from the previous stanza. Here the officer i.e. the *sarvārthacintaka* is compared with *graha* and his subordinates who are to be understood by the word *teṣāṃ* supplied from the previous stanza, with *nakṣatras*. The *Upamāna nakṣatrāṃ* (neuter) differs from the corresponding *Upameya* i.e. *te sarve* (masculine) in point of gender. This discrepancy i.e. the use of neuter gender in the *Upamāna*, however, seems to be intentional and is meant to convey the relative unimportance of the subordinates.

(81) क्षतिन्दु and अम्बु

But the fame of the king who acts in a contrary way or manner and who does not subdue himself, diminishes in extent (*sankṣipyate*) among men like *ghṛtabindu* i.e. a drop of clarified butter in *ambhas* i.e. eater (VII—34).

*Upameya*: *ṛpateḥ yaśas* and *loka*,

*Upamāna*: *ghṛtabindu* and *ambhas*,

*Sādhāraṇa Dharma* *sankṣipyate*,

*Upamāṇācāka: iva,*

*Note.*—Here a double Upamāna is present. There is disagreement in respect of gender between both the Upameyas and their corresponding Upamānas.

(82) चक्र (and निवृत्तसारथ)

This one pervades all created beings in the five forms, and constantly makes them, by means of both, growth and decay, revolve like *cakra* i.e. the wheels (of a chariot) (XII—124).

*Upameya: bhūtāni,*

*Upamāna: cakra,*

*Sādhāraṇa Dharma: nityam saṁsārayati,*

*Upamāṇācāka: sat,*

*Note.*—There is disagreement in respect of number between the Upameya namely *bhūtāni* (plural) and the Upamāna namely *cakram* (singular).

(83) चन्द्र and मानव

He is a king, taking upon himself the *cāndravatā* i.e. the office of the Moon (lit. being a *cāndravatika*), in whom (i.e. at whose appearance) his subjects rejoice as men i.e. *mānavāḥ* feel on seeing the *paripūrṇa candra* i.e. the full moon (IX—309)

*Upameya- nṛpa and prakṛtayah,*

*Upamāna: candra and mānavāḥ,*

*Sādhāraṇa Dharma: hṛṣyanti,*

*Upamāṇācāka: yathā—tathā,*

*Note.*—The Upamā contains a double Upamāna. The expression *candram dṛṣtvā* in the Upamāna-vākya corresponds to *yasmin* in the Upameya-vākya, so that *yasmin* is equivalent to *yam dṛṣtvā*. This gives rise to the irregularity namely the Upamāna *candra* being put in the accusative case and the Upameya *yasmin* (referring to *nṛpa* in d) in the locative.

'*cāndravatika*' in d is an instance of Nidarśanā. This makes the stanza an example of Saṅkara of Upamā and Nidarśanā.

(84) चमस (and शौच)

His vessels shall not be made of metal, they shall be free from fractures, it is ordained that they shall be cleansed with water, like (the cups called) *Comasa*, at a sacrifice (VI—53).

*Upameya*: *atajasāni* and *nirorajāni pātrāni*,

*Upamāna*: *camasa*,

*Sādhāraṇa Dharma*: *adbhik saucam*,

*Upamāuvācaka*: *iva*,

*Note*.—There is disagreement in point of gender between the *Upameya pātrāni* which is neuter while the *Upamāna camasānām* is masculine.

(85) अस्त्राणि See No. 155 below

(86) चैल (and शुद्धि)

Skins and (objects) made of split bamboo must be cleansed like *caila* i.e. clothes, (vegetable, roots and fruit like *dhānya* i.e. grain) (IV—119).

*Upameya*: *carman* and *vardala*,

*Upamāna*: *caila*,

*Sādhāraṇa Dharma*: *śuddhi*,

*Upamāuvācaka*: *vat*,

*Note*.—Here two *Upameyas* are compared with a single *Upamāna*. For a similar comparison see No. 90 below

For another *Upamāna* contained in *cd*, see No. 114 below.

(87) चौर (and किल्बिष)

If a man is killed (due to inattention and the nuke on the part of the *prājaka* i.e. *driver*), his (i.e. *prājaka's*) guilt (*kilbiṣa*) will be at once the same as (that of) a *caura* i.e. a thief, for large animals such as cows, elephants, camels or horses, half of that (VIII—296).

*Upameya*: *prājaka* from verse 294,

*Upamāna*: *caura*,

*Sādhāraṇa Dharma*: *kilbiṣam bhavet*,

*Upamāuvācaka*: *vat*.

(88) चौर (and दण्ड)

In keeping with this rule, the manager who sells without (the consent of) the owner unknowingly or knowingly deserves punishment similar to that of *caura* i.e. a thief (VIII—197-200).

*Upameya*: *śāstā*,

*Upamāna*: *caura*,

*Sādhāraṇa Dharma*: *daṇḍamarhati*,

*Upamāuvācaka*: *vat*,

*Note*.—This Śloka is included as it is accepted by Sarvajñanārāyaṇa, Nandana and Rāmacandra. Rāmacandra's commentary runs as follows: *anena vidhinā asvāmukrayam kurvanta-jñānajñānapūrnakam vā śūśāś cauranadvadhmarhata*

(89) चौर (and शास्यस्व or दास्यस्व)

He who does not return a deposit and he who demands what he never bailed shall both be punished like a *caura* i.e. thief, or be compelled to pay a fine equal (to the value of the object or claimed article) (VIII—191).

*Upameya tāvubhan* i.e. *nikṣepārpayitā* and *anikṣipya yācitā*,

*Upamāna*: *caura*,

*Sādhāraṇa Dharma śāsyatva* or *dāsyatva*,

*Upamāuvācaka*: *vat*.

(90) चौर (and शास्यस्व)

Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like *caura* i.e. thieves, (if they remain) inactive in attacks (by robbers) (IX—272).

*Upameya. rakṣādhikṛta* (persons, and *sāmānta*,

*Upamāna*: *caura*,

*Sādhāraṇa Dharma*: *śiṣyāt*,

*Upamāuvācaka*: *iva*,

*Note*.—Here two *Upameyas* are compared with one *Upamāna*. For a similar comparison see No. 86 above.

(91) चौर (and दान)

Those who give (to thieves) fire, food, arms or shelter, and receivers of stolen goods, the ruler shall punish like *caura* i.e. thieves (IX—278).

*Upameya. agnida, bhaktada, śaṣṭrānakāśada* and (*moṣarya*),  
*saṁmudhātṛ*,

*Upamāna*: *caura*,

*Sādhāraṇa Dharma*: *hanyāt*,

*Upamāuvācaka*, *va*,

*Note*.—Here also many *Upameyas* are compared with one *Upamāna*.

For a similar comparison see Nos. 60, 63, 66 above as well as No. 114 below.

(92) चौर i.e. स्तेन (and दोषभाक्त्व)

A Brāhmaṇa, seeking to obtain property from (a man) who took what was not given to him either by sacrificing from him or by teaching him, is even like a *stena* i.e. thief (VIII—340).

*Upameya. saḥ* i.e. *lipsāvān Brāhmaṇa*

*Upamāna. stena,*

*Sādhāraṇa Dharma: doṣabhāktva (lupta),*

*Upamānvācaka: yathā—tathā,*

*Note.*—Here it is possible that the *Sādhāraṇa Dharma* may be understood from the word *adattādāyī* i.e. *caura* which can be supplied from the word *adattādāyinaḥ* in the first half. But perhaps it is better to supply the word *doṣabhāḥ* as the *Sādhāraṇa Dharma* which is to be considered as *lupta*. In view of this the *Upamā* is Śrauti Vākyagā Dharmaluptā. It is Dharmaluptā, as the *Dharma* i.e. the common property namely *doṣabhāktva* is not expressed.

(93) जड (and आचरण)

Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly, let a wise man, though he knows (the answer), behave among men like a *jaḍa* i.e. an idiot (II 110).

*Upameya. medhāvī,*

*Upamāna: jaḍa,*

*Sādhāraṇa Dharma ācāret,*

*Upamānvācaka vat.*

(94) जन्तु and वायु

As all living creatures i.e. *jantavaḥ* subsist by receiving support from air i.e. *vāyu*, even so (the members of) all orders (*āśramāḥ*) subsist by receiving support from the householder (III—77).

*Upameya. āśramāḥ and gr̥hastha,*

*Upamāna: jantavaḥ and vāyu,*

*Sādhāraṇa Dharma samāśritya variante,*

*Upamānvācaka: yathā—tathā,*

*Note.*—This *Upamā* contains a double *Upamāna*. As the simile is expressed with the help of two independent sentences,

the common property namely '*samāsṛīya varīante*' is expressed twice. The repetition is exact.

(95) ज्वलन् See No. 4 above.

(96) (वदन्) तरन् and (झीषन्) प्लव See No. 143 below.

(97) तृणानि (and रुमन्)

As *trṇāgni* i.e. a fire of dry grass is (unable to consume the offerings and is quickly) extinguished even so (is it with) an unlearned Brāhmana, Sacrificia. food (*havya*) must not be given to him, never is (anything) offered in ashes (*bhasman*) (III—168).

*Upameya. anadhiyāna Brāhmana,*

*Upamāna: trṇāgni,*

*Sādhāraṇa Dharma: sāmyati,*

*Upamāuvācaka. wa,*

*Note* —Corresponding to the restricting adjective *anadhiyāna* in the *Upameya* we have *trṇa* meaning *trṇakṛta* in the *Upamāna trṇāgni*. In cd, we have a *Drṣtānta* based on *Vaidharmya*, where the *anadhiyāna Brāhmana* is compared with *bhasman* and the gift of a *havya* to him is compared with *havana* in *bhasman*.

The stanza thus becomes an instance of *Samsṛṣṭi* of *Upamā* and *Drṣtānta*.

(98) तेजस् and बलि and दधस् see No. 6 above.

(99) तैलबिन्दु and अम्बस्

The fame of a king who behaves thus, even though he subsists by gleaning, is spread in the world like a *tailabindu* i.e. a drop of oil in *ambhas* i.e. water (VII—33)

*Upameya. nṛpateḥ yaśas and loka,*

*Upamāna: tailabindu and ambhas,*

*Sādhāraṇa Dharma vistīryate,*

*Upamāuvācaka. wa.*

*Note* —This *Upamā* contains a double *Upamāna*. There is disagreement in point of gender between the *Upameya yaśaḥ* (neuter) and the *Upamāna tailabinduḥ* (masculine), as well as the *Upameya loka* (masculine) and the *Upamāna ambhas* (neuter)

(100) तोय and आदित्य and रश्मिन् and समुद्र see No. 28 above.



## (101) त्रिदण्ड (and अतिरिक्त्वाभाव)

Yet in a kingdom (*rājya*) containing seven constituent parts (*saptāṅga*), which is upheld like *tridaṇḍa* i.e. the triple staff (of an ascetic), there is no (single part more important (than the others), by reason of the importance of the qualities of each for the others (IX—296)

*Upameya* *saptāṅga rājya*,

*Upamāna*: *tridaṇḍa*,

*Sādhārāṇa Dharma*: *anyonyaguṇavarśasyāṇa kīñcidatiricyate*,

*Upamāuvācaka*: *vat*,

*Note*. Here the adjective *saptāṅga* of the *rājya* has its correspondence in the adjective *tri* of the *tridaṇḍa*. There is disagreement in respect of gender between the *Upameya rājya* (which is neuter) and the *Upamāna tridaṇḍa* (which is masculine).

## (102) त्रिवेदाध्ययन (and स्वर्गसाधन)

As is *trivedādhyayana* i.e. the study of the three Vedas, so is *Dharmaśāstra*. (Hence) it should be regularly (*nyatam*) studied by a Brāhmaṇa who desires to obtain the heavenly world, (I—(11)—105—106).

*Upameya Dharmaśāstra*,

*Upamāna*: *trivedādhyayana*,

*Sādhārāṇa Dharma*: *svargasādhana* (*lupta*),

*Upamāuvācaka*: *yathā—tathā*,

*Note* —Here the *Upameya* that is mentioned, is only *Dharmaśāstra*, but as is clear from the *Upamāna trivedādhyayana*, its *adhyayana* is meant. The *Upamā* is Śrautī Vākyagā *Dharma-luptā*. It is *Dharma-luptā* because the *Dharma* namely *svargasādhana* is not expressed but suggested by the adjective used in case of the Brāhmaṇa viz. "*svargamicchats*". The *Upamā* is included here as the stanza is commented by the commentator Rāmacandra.

(103) स्वत् and कदि see Nos. 23 and 24 above.

(104) दान and ग्रह see No. 10 above.

(105) दारु (and मत्सीमवन)

But as ignorant (householder) who accepts gold, land, a horse, a cow, food, a dress, sesamum grains, (or) clarified butter is reduced to ashes like *dāru* i.e. (a piece of) wood (IV—188).

*Upameya*: *avidvān*

*Upamāna*: *dāru*,

*Sādhāraṇa Dharma*: *bhāsmibhavati*,

*Upamāuvācaka*: *vat*.

(106) दासी (and उत्पादकस्य प्रजाभावितामात्र) IX 48.

*Upameya*: *anyāṅgandā*,

*Upamāna*: *dāsīs*,

*Sādhāraṇa Dharma*: *notpādakāḥ prajābhāgī*,

*Upamāuvācaka*: *yathā-īathā*,

*Note* For the details of the *Upamā* see No. 9 above.

(107) इतिराद and उदक see No. 49 above.

(108) देव (and मोद)

He who neglects not these three, (even after he has become) a householder, will conquer the three worlds and radiant in body, he will enjoy bliss in heaven like *deva* i.e. God (II—232).

*Upameya*: *apramādyan grhī*,

*Upamāna*: *deva*,

*Sādhāraṇa Dharma*: *divi modate*,

*Upamāuvācaka*: *vat*

(109) देव (and उपसर्गत्व)

Though destitute of virtue or seeking pleasure (elsewhere) or devoid of (good) qualities, (yet) a husband must be constantly worshipped as *deva* or a god by a faithful wife (V—154).

*Upameya*: *pati*,

*Upamāna*: *deva*,

*Sādhāraṇa Dharma*: *upacaryaḥ*,

*Upamāuvācaka*: *vat*.

(110) दुःख See No. 193 below as well as No. 7 above.

(111) द्विजाति and इव

For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as *dvijātayaḥ* i.e. twice-born men by *ṛyās* i.e. sacrifices (VIII—311)

*Upameya*: *nyā* and *pāpa-nigraha* as well as *sādhu-saṅgraha*,

*Upamāna*: *dvijāti* and *ṛyā*,

*Sādhāraṇa Dharma*: *satatam pūjante*

*Upamāuvācaka*: *iva*,

*Note*.—This Upamā contains a double Upamāna. Here *vyābhīḥ* (plural) is the Upamāna for *pāpānām nīgraha* and *sādhūnām saṅgraha*. Hence the disagreement in respect of number. There is also disagreement in respect of gender between them as the former is feminine while the latter namely *pāpānīgraha* as well as *sādhūsaṅgraha* are masculine.

(112) धरा (and भूतधारण)

Just as *dharā* i.e. the Earth supports all created beings equally, thus is the *pārthiva vrata* i.e. the vow of the Earth—observed by (a king) who supports all creatures (IX—311).

*Upameya*. *prākaraṇika rājan*,

*Upamāna*: *dharā*,

*Sādhāraṇa Dharma* *bhūtānām dhāraṇam*,

*Upamāuvācaka*: *tathā*,

*Note*.—Here *dharā* the Upamāna is put in the nominative while being influenced by the words *pārthivam vratam* in d, the Upamāna *rājan* which is to be supplied, is put in the genitive case as shown by *bibhrataḥ*. Here *bibhrataḥ* is to be taken as the short form of the expression '*yaḥ (rājā) bibhrati tasya*'. The construction has thus become anakoluthic.

'*pārthivam vratam*' in d is an instance of *Nidārśanā*. The stanza, therefore, becomes an instance of *Sanikara* of Upamā and *Nidārśanā*.

(113) चाग्नि and मल

For as the *malas* i.e. impurities of *dhātus* i.e. metallic ores, melted in the blast (of a furnace) (*dhmāyamāna*), are consumed, even so are the taints of the organs destroyed through the suppression of the breath (VI—71)

*Upameya*. *indriya* and *doṣa*,

*Upamāna*: *dhātu* and *mala*,

*Sādhāraṇa Dharma*: *dahyante*,

*Upamāuvācaka*: *yathā—tathā*,

*Note*. The Upamā contains a double Upamāna. Correspondence between *dhmāyamāna* (-iva) and *prāṇasya nīgraha* seems to be intended by the poet. There is disagreement in point of gender between the Upameya *indriyam* (which is neuter) and the Upamāna *dhātu* (which is masculine)

(114) चान्य ( and शुद्धि )

(Skins and (objects) made of split cane must be cleansed like *casla* i.e. clothes), vegetables, roots and fruit like *dhānya* i.e. grain (V—119).

*Upameya: śaka, mūla and phala,*

*Upamāna: dhānya,*

*Sādhāraṇa Dharma\* suddhi,*

*Upamāṇvācaka. vat,*

*Note:*—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 60, 63, 66 and 91 above.

For another Upamā contained in ab, see No. 86 above.

(115) चान्य and निर्दोह with कृष्ण see No. 54 above.

(116) नद्यन्त and ग्रह see No. 80 above.

(117) नदी i.e. निम्नगा and समुद्र see No. 212 below

(118) नदी i.e. सिन्धु and समुद्र see No. 213 below

(118A) नदी-कूल and वृक्ष see No. 57 above.

(119) नदीनद and सागर

As *nadinadāḥ* i.e. all rivers, both great and small, find a resting place in *sāgara* i.e. the ocean, even so men of all orders find protection with householders (VI—90).

*Upameya. āśramin and grhastha,*

*Upamāna: nadinada and sāgara,*

*Sādhāraṇa Dharma samsthūm yānti,*

*Upamāṇvācaka: yathā—tathā,*

*Note:*—This Upamā contains a double Upamāna. The expression *nadinada* is here understood as a *Samāhāra*. As the Upamā, here, is expressed with the help of two independent sentences, the common property is expressed with the help of the identical words, viz. *samsthūm yānti*.

(119A) आर्यरूप नर (and विभावन) see No. 34 above.

(120) ( सुनिषेण खनन् ) नर and वरि

As the *nara* i.e. man who digs (i.e. *khanan*) with a *khantra* i.e. a spade (into the ground) obtains *vāri* i.e. water, even so an obedient (*śuśrūṣu*) pupil, obtains the knowledge which lies (hidden) in his teacher (II—218).

*Upameya. śuśrūṣu (brahmacāri) and gurugatā vidyā,*

*Upamāna khaṇitreṇa khaṇan nara and vāri,*  
*Sādhāraṇa Dharma adhigacchati,*  
*Upamāuvācaka yathā—tathā,*

*Note*—Here also a double Upamāna is present. The adjective *khaṇitreṇa khaṇan* in the *Upamāna-vākya*, corresponds to the adjective *śuśrūṣu* in the *Upameya-vākya*, but the substantive namely *brahmacāri* in the *Upameya-vākya* which is in correspondence with *nara* in the *Upamāna-vākya* is to be supplied from the context. Correspondence between *khaṇitra* and *śuśrūṣa* (or *śevā*) is surely intended. Similarly the adjective *prthivīgatam* qualifying *vāri* in the *Upamāna-vākya*, which corresponds to *gurugatā* of *śiṣyā* in the *Upameya-vākya* is also not expressed. Correspondence between *guru* and *prthivī* is certainly intended. There is also disagreement in point of gender between the *Upameya śiṣyā* (which is feminine) and the *Upamāna vāri* (which is neuter). The *Sādhāraṇa Dharma* namely *adhigacchati* is exactly repeated.

(121) निम्नता and समुद्र see No. 212 below.

(122) निर्दारु and कञ्च with धान्य see No. 54 above.

(123) निर्देश and वृत्तक

Let him (*yathā*) not desire to die, let him not desire to live, let him wait for (his appointed) time (*kāla*), as a *bhṛtaka* i.e. a servant (waits) for *nirdeśa* i.e. the payment of his wages (VI—45).

*Upameya prākaraṇika yati and kāla.*

*Upamāna. bhṛtaka and nirdeśa,*

*Sādhāraṇa Dharma: pratikṣeta,*

*Upamāuvācaka yathā,*

*Note*—The *Upamā* contains a double *Upamāna*. Here *tathā* which should have come with the *Upameya* is dropped owing to the inversion of the usual order. For the dropping of *tathā* see Nos. 53, 67 above as well as Nos. 152 and 217 below

(124) पङ्क and आकाश see No. 25 above.

(125) पङ्क and गो see No. 78 above.

(126) (इति-) पाद and उदक see No. 39 above.

(127) पावक see No. 5 above.

(128) पितृ (and वपजीव्यस्व)

(Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their *pitā* i.e. father (IX—105).

*Upameya: saḥ* i.e. *jyeṣṭha*,

*Upamāna. pitā*,

*Sādhārāṇa Dharma upajīvyatva*,

*Upamānvācaka: yathā—tathā*.

(129) *पितृ* (and *वृत्ति*)

Let him (the king) cause the annual revenue in his kingdom to be collected by trusty (officials) (*āpta*), let him obey the sacred law (*ḍmāya*) in (his transactions with) the people, and behave like *pitṛ* i.e. a father towards all men (VII—80).

*Upameya: rājan* from V 79,

*Upamāna: pitṛ*,

*Sādhārāṇa Dharma: varietā*,

*Upamānvācaka. vai*.

(130) *पितृ* (and *वृत्ति*)

If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like (*mātā* i.e. a mother) and like *pitā* i.e. a father, (but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a *bandhu* i.e. kinsman) (IX—110).

*Upameya: jyeṣṭhavṛtti jyeṣṭha*,

*Upamāna: pitṛ*,

*Sādhārāṇa Dharma vṛtti (lupta)*,

*Upamānvācaka. va*,

*Note* This is Śrautī Samāsagā Dharmaluptā Upamā It is Dharmaluptā because the Dharma i.e. the common property namely *vṛtti* (treatment) is not expressed.

The Upamā in *māteva* (see No. 164 below) makes the first line an instance of Mālopamā while *samputayastu bandhuvat* (see No. 146 below) in d contains another Upamā.

(131) *पितृ* and *चौरस पुत्र*

Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law and shall protect

him in every way, as a *pitā* i.e. father (protects) the *aurasa putra* i.e. lawful son i.e. born of his self (VII—135).

*Upameya*: *rājan* and *śrōtriya* from V 133 & 134,

*Upamāna*: *putr* and *aurasa putra*,

*Sādhāraṇa Dharma*: *sarvataḥ saṁrakṣaṇa*,

*Upamānācaka*: *va*,

*Note*.—The *Upamā* contains a double *Upamāna*. Here the second *Upamāna* namely *putra* is conditioned by the word *aurasam* in order to support the *sarvataḥ saṁrakṣaṇam* which is the *Sādhāraṇa Dharma*.

(132) *पितृ* and *पुत्र*

As a *pitā* i.e. father (supports) his *putrāḥ* i.e. sons, so let the eldest support his younger brothers, and let them also in accordance with the law (*dharma*) behave towards their eldest brother as *putrāḥ* i.e. sons (behave towards him their father) (IX—108).

*Upameya*: *jyeṣṭha* and *yavīyaṁ bhrātṛ*,

*Upamāna*: *putr* and *putra*,

*Sādhāraṇa Dharma*: *pālayet*,

*Upamānācaka*: *va*,

*Note* —Here also a double *Upamāna* is present.

The word '*putravat*' in contains another *Upamā* for which see No. 136 below.

(133) *विराज* (and *मांसशन*)

He, who, disregarding the rule (given above) does not eat meat like a *pitāca*, becomes dear to men and will not be tormented by diseases (V—50)

*Upameya*: *prākaraṇika yaḥ*,

*Upamāna*: *pitāca*,

*Upamānācaka*: *vat*,

*Note*.—This is *Upamā*, based on *Vaidharṁya* as *māṁsāśana* is undertaken by the *pitāca* (i.e. the *Upamāna*), while a person (i.e. the *Upameya*) not eating it, is praised in the verse.

(134) *प्रसिद्धा* and *बहसीक*

Giving no pain to any creature, let him (*grhastha* from the context) slowly accumulate spiritual merit (*dharma*) for the sake (of acquiring) a companion to the next world, just as

*puttikāḥ* i.e. the white ants (gradually raise their) *valmika* i.e. ant-hill (IV—238)

*Upameya* *Prākaraṇika* (*grhastha*) and *dharma*,

*Upamāna*: *puttikā* and *valmika*,

*Sādhāraṇa Dharma* *śanaiḥ saṁcintyāt*,

*Upamāṇācaka*, *iva*,

*Note*.—The simile contains a double *Upamāna*. There is disagreement in respect of number and gender between the *Upamāna* *puttikāḥ* (which is plural & feminine) and the *Upameya* *prākaraṇika* *grhastha* (which is singular and masculine).

(135) पुत्र (and धनस्वीकारयोग्यत्व)

(As son is even as good as oneself), (such) a daughter is equal to a *putra* i.e. son; how can another (heir) take the estate (*dhana*) while such (an appointed daughter who is even) oneself lives (IX—130)

*Upameya*: *duhitā*,

*Upamāna* *putra*,

*Sādhāraṇa Dharma*. *ghanasvīkārayogyatva* (*lūptā*),

*Upamāṇācaka*: *sama*,

*Note*.—There is disagreement in point of gender between the *Upamāna* *putra* and *Upameya* *duhitā*. The *Upamā* is *Ārthī Vākyagā Dharmalūptā*. It is *Dharmalūptā* because the *Sādhāraṇa Dharma* namely *ghanasvīkārayogyatva* is not expressed. In fact mere *Upamā* is not intended here. A representative i.e. *pratimā* rather than a standard of comparison i.e. *Upamāna* is sought to be conveyed by the word *sama*.

For the *Upamā* contained in a, see No. 26 above.

(136) पुत्र (and वृत्ति)

(As a *pitā* i.e. father (supports) his *putras* i.e. sons, so let the eldest (*jyeṣṭha*) support his younger brothers and) let them also in accordance with law behave towards their eldest brother as *putras* i.e. sons) behave towards their father) (IX—108).

*Upameya*: *yaviyān bhrātṛ*,

*Upamāna*: *putra*,

*Sādhāraṇa Dharma*: *varteran*,

*Upamāṇācaka*: *va*,



*Note*.—For the Upamā contained in a, see No 132 above.

(137) पुत्र and पितृ see No. 132 above

(138) पूर्वपक्ष and अपरपक्ष see No 12 above.

(139) वीज (and सन्तारण)

Between *pautra* i.e. a son's son and *dauhitra* i.e. the son of a daughter there exists in this world no difference, for even the son of a daughter saves him (who has no sons) in the next world like *pautra* i.e. a son's son (IX—139).

*Upameya*: *dauhitra*,

*Upamāna*: *pautra*.

*Sādhāraṇa Dharma*: *amitra sanāraṇa*,

*Upamāuvācaka* *vat*

(140) प्राणिन् and शरीरकषेय

As the lives of *prāṇins* i.e. living creatures are destroyed by *śarīrakarṣaṇa* i.e. tormenting their bodies even so the lives of kings are destroyed by *rāṣṭrakarṣaṇa* i.e. oppressing their kingdoms (VII—112).

*Upameya* *rājan* and *rāṣṭrakarṣaṇa*,

*Upamāna* *prāṇin* and *śarīrakarṣaṇa*,

*Sādhāraṇa Dharma* *prāṇāḥ kṣiyante*,

*Upamāuvācaka*: *yathā—tathā*,

*Note*.—This Upamā contains a double Upamāna. As the Upamā is expressed with the help of two independent sentences, the words expressive of the common property namely *prāṇāḥ kṣiyante* are exactly repeated in both the sentences.

(141) मित्रेष्ट्यौ and यम see No. 173 below.

(142) श्रेष्ठ (and पर्यसन)

(In case of such a *patita* i.e. outcaste (XI—182), A female slave shall upset (*paryasyet*) with her foot a pot filled with water, in case of a *preta* i.e. a dead person, (his Sapiṇḍas) as well as the *Samānodakas* shall be impure for a day and night (XI—183).

*Upameya*. *patita* from verse 182,

*Upamāna*: *preta*,

*Sādhāraṇa Dharma*. *ghaṭasya paryasana*,

*Upamāuvācaka* *vat*,

*Note*.—The idea in the verse is that a *patita* is to be treated like a *preta* i.e. dead person; *paryasana* implying a total severance

of his from all relations. Thus *ghaṭasya paryasana* stands for a complete break of association with a *patula*.

(143) (औपल) प्लव and (उदके) तारन

As he who (attempts to) cross water i.e. (*udake*) *taran* in an (*aupala*) *plava* i.e. a boat of stone sinks (to the bottom) even so do the ignorant donor and the receiver (*dātṛ* and *praticchaka*) sink low (IV—194).

*Upameya dātṛ* (giver) and *praticchaka* (receiver),

*Upamāna udake taran* and (*aupala*) *plava*,

*Sādhāraṇa Dharma nmaṣṣana*,

*Upamādvācaka. yathā—tathā*,

*Note*.—This *Upamā* contains a double *Upamāna*. Here *dātṛpraticchakau* is the *Upameya* and *udake taran* and *aupala plava* is the double *Upamāna*. Out of these, *dātṛ* corresponds to *udake taran* and the *praticchaka* with *aupala plava*. In the *Upamāna*, one of them is mentioned in the instrumental while the other is in the nominative. On the other hand, in the *Upameya*, both are put in the nominative (in a compound). In the *Upamāna*, instrumental is used to show the *karanatva* of the *plava*. In the *Upameya*, a similar *karanatva* of *praticchaka* in spite of the nominative case being actually used, is thereby suggested.

(144) बक (and अर्धचिन्तन)

Let him (*rājā*) plan his undertakings (patiently meditating) like a *baka* i.e. heron, (like a *simha* i.e. lion, let him put forth his strength or show his valour; like a *vrka* i.e. a wolf, let him snatch (his prey) like a *sasa* i.e. hare, let him double in retreat (VII—106).

*Upameya prākaraṇika rājan*,

*Upamāna: (i) baka, (ii) simha, (iii) vrka* and (iv) *sasa*,

*Sādhāraṇa Dharma arthacintana* in (i) *parākrama* in (ii) *avalambana* in (iii), and *vinispatana* in (iv),

*Upamādvācaka. vat* in all,

*Note*.—The stanza is an instance of Śrautī Taddhataḡā Mālopamā where one and the same *Upameya* namely *rājan* is compared with four *Upamānas* namely *baka*, *simha*, *vrka* and *sasa*, there being an independent common property or *Sādhāraṇa Dharma* in case of each of the *Upamānas*. Thus in case of *baka*,

the Śādhāraṇa Dharma is *arthacintana*, in case of *śūka* it is *parākrama*, in that of *vrka* it is *avalūṇhana* and finally in that of *śaśa* it is *vinīyatana*. The Upamāvēcaka *vat* makes the Upamā Taddhitaḡā. As the stanza contains an advice given to the king, the words expressive of the common properties are put in the potential.

Also see Nos. 198, 202 and 215 below

(145) वक् (and वृत्ति)

Let him not honour, even by a greeting, heretics, men who follow forbidden occupations (men who live like cats i.e. *baidālaratikas*) rogues (*śaṭha*), logicians (arguing against the Veda) and *bakavṛiti* persons i.e. those who live like herons (IV 30).

(145A) वक् (and वत्)

(A man) who knows the law should not offer even water to a Brāhmaṇa (who acts like a cat i.e. *baidālaratika*), nor to a Brāhmaṇa who is *bakavratika* i.e. who acts like a heron, nor to one who is unacquainted with the Vedas (IV—192).

Upameya: *vṛtti* or *vrata*,

Upamāna (*baka*-) *vṛtti* or (*bak*-) *vrata* (*lupta*),

Śādhāraṇa Dharma ācarana (*lupta*)

Upamāvēcaka: *va* (*lupta*),

Note:—These stanzas above contain instances of *trilūptā* Upamā where only the Upameya namely *vṛtti* or *vrata* is mentioned. All other parts of the Upamā namely Upamāna, Śādhāraṇa Dharma and Upamāvēcaka are *lupta*. The compound *bakavratika* or *bakavṛiti*, in this case, is formed according to the Vārtika—'*saptanyupamānapūrvapadasya bahuvrihitrutarpadalopaśca*' (mentioned in Kāvyaaprakāśa of Maṃmaṭa)

The expression '*baidālaratika*' in the two stanzas is also an instance of *trilūptā* Upamā where too only the Upameya namely *vrata* is mentioned. See No. 148 below

(146) बन्धु (and सम्बन्धुत्वं)

If the eldest brother (behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father, but if he is *ayajṣṭhavṛiti* i.e. if he) behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a *bandhu* i.e. kinsman or relative (IX—110).

*Upameya: aīyeshavṛti jyeṣṭha,*  
*Upamāna bandhu,*  
*Sādhāraṇa Dharma: saṃpuṇyah,*  
*Upamāṇācaka: vat,*

*Note*—The first line contains a *Mā. upamā* in the expressions 'mateva' & 'pīteva' for which see Nos. 130 above and 164 below.

(147) बाध and बाधणी with रुद्र see No. 154 below

(148) विदाल (and वद)

Let him not honour, even by a greeting, heretics, men who follow forbidden occupations *baidāta-vratika* i.e. men who live like cats, (rogues, logicians (arguing against the Veda), and *bakavṛtti* persons i.e. those who live like herons) (IV—30)

(A man) who knows the law should not offer even water to a Brāhmaṇa (dvija) who is *baidāta-vratika* i.e. who acts like a cat, (nor to a Brāhmaṇa who is *bakavratika* i.e. who acts like a heron, nor to one who is unacquainted with the Veda, (IV—192)

(A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be a *baidāta-vratika* i.e. one who acts like a cat, (IV—195).

*Upameya. vrata,*  
*Upamāna. (baidāta-) vrata (luṭa),*  
*Sādhāraṇa Dharma. ācāraṇa (luṭa),*  
*Upamāṇācaka. iva (luṭa),*

*Note*—Here *baidāta* is *idam* is *baidāta-vratam*. These stanzas above contain instances of *trilūptā Upamā* where only the *Upameya* namely *vrata* is mentioned. All other parts of the *Upamā* are *luṭa*. The compound *baidāta-vratika*, in this case, is formed according to the *Vārtika*—'*saptamyupamānapūrvapadasya bahorihruttarapadaśopasca*', (mentioned in *Kāvyaprakāśa* of *Mamṣa*).

The expressions '*bakavṛtti*' in IV-30 and IV-192 respectively are also instances of *trilūptā Upamā*.

See Nos. 145 and 145A above.

(149) रुद्रितनाभं (रीज) (and मोक्ष)

If (one man's) bull were to beget a hundred calves on another

cows, they would belong to the owner of the cows, in vain (*mogha*) would the bull have spent his strength i.e. *skanditam āṛṣabham* i.e. *bījān*. Thus also is the seed of him who has no material property in women (*akṣetṛin*) but sow their seed in the soil of others (*parakṣetṛapṛavāpīn*). They benefit the owner of the women (i.e. *kṣetṛin*), but the giver of the seed reaps no advantage (IX—50, 51)

*Upameya. akṣetṛinaḥ parakṣetṛapṛavāpīnaḥ bījān,*

*Upamāna skanditamāṛṣabham i.e. bījān,*

*Sādhārana Dharma: moghatvam,*

*Upamānvācaka. taihā,*

*Note:—*In verses 50-51, the real Upamā is given in 50 d and 51 ab, 50 d however expects a context of 50 a, b, c. In view of this, we may translate. 'In this manner the dropped seed (*skandita*) belonging to the bull (*āṛṣabha*) becomes useless (*mogha*). In a similar manner, the seed of one who has no wife (*akṣetṛi*), but sows it upon another man's wife becomes useless. Here *ṛṣabha* or *arṣabha*, which is the secondary Upamāna and which corresponds to *parakṣetṛapṛavāpīn* is indirectly mentioned through the *taddhita* form *āṛṣabham*. In the Upameya-vākya we get two adjectives both in the genitive case (sing.) of the person who is the main Upameya. They are *akṣetṛin* and *parakṣetṛapṛavāpīn*. Corresponding to the latter, we have *anyagoṣṭhi* in verse 50 a (i.e. the Upamāna-vākya). But a similar adjective corresponding to *akṣetṛin* does not seem to have been conceived by the poet in the case of *arṣabha*, the Upamāna.

The antecedent *yathā* is not used. In 51 c the author seems to supply *bījān* in view of verse 52. In 51 ab, the existence of the word *bījān* shows that *akṣetṛinaḥ* and *parakṣetṛapṛavāpīnaḥ* are genitive cases and not nominative.

(150) (गुप्त) बीज and ऊपर see No. 47 above

(151) बीज and वृष्ट and रिरिष्ट

As a husbandman i.e. *vaptā* reaps no harvest when he has sown the seed i.e. *bīja* in barren soil i.e. *irīṇa*, even so the giver of sacrificial food gains no reward if he presents it (i.e. *havis*) to a man unacquainted with the Rks (III—142).

*Upameya. dātṛ, havis and anṛca (vṛṣṭa),*

*Upamāna' vapti, bija and iriṇa,*  
*Sādhāraṇa Dharma na labhate phalam,*  
*Upamānvācaka' yathā—tathā,*

*Note.*—The Upamā contains a triple Upamāna. Here *iriṇa* and *anṛc* correspond with each other, but the former is in the locative case while the latter is in the dative in view of the roots connected with the two namely *vap* and *dā* which govern *saptami* and *caturthī* respectively. As the Upamā is expressed with the help of two independent sentences, the Sādhāraṇa Dharma is repeated twice. The repetition is exact.

(152) मनुचरिन् (and स्वर्गगमन)

A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like *brahmācārins* i.e. chaste men (lit. celibate students, (V 160).

*Upameya. sādhuī stri*  
*Upamāna' brahmācārīṇaḥ,*  
*Sādhāraṇa Dharma apūtrāṇi api svargagamana,*  
*Upamānvācaka' yathā,*

*Note.*—There is disagreement in respect of both gender and number between the Upamāna *brahmācārīṇaḥ* and Upameya *sādhuī stri*. Here *tathā* which should have been used with the Upameya is dropped owing to the inversion of the usual order of the Upamāna and the Upameya. For such an omission of *tathā* see Nos 53, 67, 123 above as well as No 217 below

(153) मनुहत्या (and पापमहत्त्व)

Falsely attributing to oneself high birth (*anyātam samutkarṣe*), giving mischievous information to the king (regarding a crime) (*rājagāmi parivṛtam*), and falsely accusing one's teacher (*guroḥ alīkanirbandhaḥ*), (are offences) equal to *brahmahatyā* i.e. slaying a Brāhmaṇa (XI—55)

*Upameyas samutkarṣe anyāta, rājagāmi parivṛta and guroḥ alīkanirbandha,*  
*Upamāna' brahmahatyā,*  
*Sādhāraṇa Dharma pāpavahatoḥ (luṭa),*  
*Upamānvācaka sama,*

*Note.*—There is disagreement in point of gender between all of the Upameyas *samutkarṣe anyāta, rājagāmi parivṛtam & guroḥ*

*alīkanvbandha* (which are neuter, neuter and masculine respectively) and the *Upamāna brāhmaṇyā* (which is feminine). Here many *Upameyas* are compared with a single *Upamāna*. For a similar *Upamā* see Nos. 60, 63, 66, 91 and 114 above. The *Upamā* is *Ārthī Vākyagā Dharmaluptā*. It is *Dharmaluptā* as the *Dharma* or the common property namely *pāpāvakatva* is not expressed. *Rājagāmī paśuna* is a false mischievous information about a *Brāhmaṇa* (as is clear from the Simile), given to, the king and ending in *Brāhmaṇa*'s punishment or death.

(154) राज्ञसी and राज्ञ and रक्ष

Just as a *Sūdra* begets on a *Brāhmaṇī* i.e. *Brāhmaṇa* female a *bāhya* i.e. a being excluded (from the *Āryan* community), even so (a person himself) excluded (*bāhya*) procreates with (females of) the four castes (*cāturvarṇye*) (sons) more (worthy of being) excluded (than he himself i.e. *bāhyatara*) (X-30).

*Upameya: bāhya, cāturvarṇya and bāhyatara,*

*Upamāna: Sūdra, brāhmaṇī and bāhya,*

*Sādhāraṇa Dharma prasūyate,*

*Upamānvācaka: yathā—tathā,*

*Note*—Thus *Upamā* contains a triple *Upamāna*. Here *cāturvarṇye* corresponds to *brāhmaṇyām* and stands for a female of any of the four castes. The neuter gender of *cāturvarṇya* is used for want of a suitable feminine form.

(155) राज्ञयचण्डाल (and पतितव)

But he who foolishly causes that (duty) to be performed by wives of other castes, when his wife of equal caste (*rajñī*) is alive, is declared by the ancients (to be) as (despicable) as a *Brāhmaṇa-candāla* i.e. a *candāla* (sprung from a) *Brāhmaṇa* female from a *Sūdra* (IX—87).

*Upameya: yajñ bhartā,*

*Upamāna: Brāhmaṇacandāla,*

*Sādhāraṇa Dharma patitavo (lupta),*

*Upamānvācaka: yathā—tathā,*

*Note*—This is *Śrautī Vākyagā Dharmaluptā Upamā*. It is *Dharmaluptā* because here the *Dharma* or the common property namely *patitavo* is not expressed.

(156) क्षुप्ति (and सर्वहनन)

They declare (false evidence) concerning water (*ap*), concerning the enjoyment of women (*striṇām bhoga*), and concerning all gems (*ratna*), produced in water (*abja*), or consisting of stones (*atmanaya*) (to be) equally (wicked) as a lie concerning *bhūmi* i.e. land (VIII—100).

*Upameyas* (*anṛta*) in the cases of *āpaḥ*, *striṇām bhoga* and *mathuna*, *abja* and *atmanaya ratna*,

*Upamāna* (*anṛta*) in case of *bhūmi*,

*Sādhāraṇa Dharma* 'sarvam hanti' (from V—99),

*Upamānōcaka*: *vat*,

*Note* There is disagreement in point of gender between the *Upameyas* namely *striṇām bhoga* (masculine), *mathunam* (neuter) and *abjeṣu sarvātmanayeṣu ratneṣu* (neuter) and the *Upamāna bhūmi* (feminine). There is disagreement in respect of number also between *Upamāna ratneṣu* (plural) and the *Upameya bhūmi* (singular). Here many *Upameyas* are compared with a single *Upamāna*. For a similar phenomenon see Nos. 60, 63, 66, 91 and 114 above. Really speaking, in this *Upamā anṛtam* from V 99 is to be supplied. It serves as the real *Upameya* with the other words in the Locative case. The *Sādhāraṇa Dharma* is to be supplied similarly from V-99 i.e. *sarvam bhūmīṃśchānti* 'hanti'

(157) 'वृत्तक and निर्देश see No. 123 above.

(158) अस्य (and आहित)

If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast (*apakṣyan*) the weaker like *matsyas* i.e. fish on a spit (*tūle*), or like fish in water (*jale*) (VII—20).

*Upameya* *durbala*,

*Upamāna*: *matsya*,

*Sādhāraṇa Dharma* 'pacana or āhimsana,

*Upamānōcaka* *iva*,

*Note*—Here *matsyān* is the *Upamāna*, *durbalān* the *Upameya*; and *tūle apakṣyan* is intended to be the *Sādhāraṇa Dharma*. It applies primarily to the *Upamāna* and only secondarily to the *Upameya*.

For the reading '*jale matsyānibāhimsyuh*' both the adjectives



*balavatītarāḥ* and *durbalān* can be transferred to the *Upamāna*. In this case, *yale* becomes only a restrictive attributive of the *Upamāna* employed for making it suitable as an *Upamāna* in the present case.

(159) मत्स्य i.e. सकण्टकमत्स्याशन and अन्ध See No. 11 above.

(160) मल and बाहु see No. 113 above.

(161) महाहृद and लोष्ट

As a *loṣṭa* i.e. clod of earth falling into a *mahāhṛda* i.e. great lake is quickly dissolved, even so every sinful act is drowned in the threefold Veda (XI—263).

*Upameya* *trivṛt Veda* and *duscarita*,

*Upamāna*: *mahāhṛda* and *loṣṭa*,

*Sādhārana Dharma* *vināśa* or *majjana*,

*Upamānvācaka* *yathā—tathā*,

*Note*—This *Upamā* contains a double *Upamāna*. It involves a change of case owing to adoption of different expressions. The accusative and the word *prāpya* is used for the *Upamāna* while the locative having the same sense is used for the *Upameya*. The *Sādhārana Dharma* is here expressed in two synonymous words namely *vināśat* and *majjati*, in the two sentences.

(162, महिषी (and उत्पादकस्य प्रजापतिनामान) IX—48

*Upameya*: *anyāṅganā*,

*Upamāna* *mahiṣī* (belonging to others)

*Sādhārana Dharma* *notpādakah prajābhāgā*,

*Upamānvācaka* *yathā—tathā*,

*Note*—For the details of the *Upamā* see No. 9 above.

(163) मातृ (and वृत्ति)

Towards a sister of one's father and of one's mother and towards one's own elder sister, one must behave as towards *mātṛ* i.e. one's mother; (but) the mother is more venerable than they (II—133)

*Upameyas* *pituh bhaginī*, *mātuh bhaginī* and *jyāyati svasā*,

*Upamāna*. *mātṛ*

*Sādhārana Dharma* *vr̥timātṛṣṭhet*,

*Upamānvācaka*. *vat*,

*Note*—As *vr̥timātṛṣṭhet* governs the locative, the *Upameyas* put in the locative. Here also many *Upameyas* are compared.

with one single Upamāna. Also see Nos. 60, 63, 66, 91 and 114 above.

(164) मातृ (and वृत्ति)

If the eldest brother (*jyēṣṭha*) behaves as an eldest brother (ought to do) (*jyēṣṭhavṛtti*), he (must be treated) like *mātr* i.e. a mother (and like *pitr* i.e. a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a kinsman or relative i.e. *bandhu*) (IX—110).

Upameya. *jyēṣṭhavṛtti jyēṣṭha*,

Upamāna. *mātr*,

*Sādhāraṇa Dharma vṛtti (lupta)*,

Upamānvācaka. *iva*,

Note.—This is Śrauti Samāsagā Dharmalputā Upamā. It is Dharmaluptā because the Dharma or the common property namely *vṛtti* (treatment) is not expressed.

The Upamā in *pitṛva* (see No. 130 above) makes the first line an instance of Mālopanā. *Sampūjyastu bandhuvat* in d contains another Upamā for which see No. 146 above.

(165) मानव and चन्द्र see No. 83 above.

(166) मादत see No. 185 below.

(167) (चर्ममय) मृग (and नाममात्रधारण)

(As *kāṣṭhamaya hastin* i. e. an elephant made of wood) as *carmanaya mṛga* i.e. a trussed up deer, such is an unlearned Brāhmaṇa; those three have nothing but the names (of their kind) (II—157).

Upameya: *anadhīyāna vipra*,

Upamānas: (i) *kāṣṭhamaya hastin* and (ii) *carmanaya mṛga*,

*Sādhāraṇa Dharma nāma bibhrati*,

Upamānvācaka. *yathā*,

Note.—This is Śrauti Vākyagā Mālopanā. Here *anadhīyāna vipra* is compared with two Upamānas namely *kāṣṭhamaya hastin* and *carmanaya mṛga* in respect of 'nāma bibhrati' which is the common property. Instead of *yathā* the poet uses the word *yathā* in order to emphasize the Upameya namely the *anadhīyāna vipra*. The construction is anakoluthic. The poet begins with an Upamā with *vipra* as the Upameya and *hastin* and *mṛga* as the Upamānas; but instead of concluding it as an Upamā by using

the word *tathā* in c he concludes by means of a *Dīpaka* where the *prakṛta vipra* and the *apṛakṛta hastin* and *myga* are connected with the common property namely *nāma bībhraṣi*. It seems that the word *is* has influenced the choice of the poet in using *yathā* in place of *tathā*.

(168) मृग and मृगशु and मृगशत see No. 22 above.

(169) मृग and मृगशु

As *śatrapaḥ* i.e. enemies do not hurt *stān* i.e. these (beings) *mygādīn*-Kullūka, when they are) sheltered by (their) fortresses, even so foes (*arayaḥ*) (can) not injure a king (*nṛpa*) who has taken refuge in his fort (VII—73)

*Upameya*. *ari* and *nṛpa*,

*Upamāna*. *śatru* and *stān* i.e. *mygādīn*,

*Sādhāraṇa Dharma*.—*na hīṃsanti*,

*Upamānvācaka*: *yathā*—*tathā*,

*Note*.—This *Upamā* contains a double *Upamāna*. The *Upamāna stān* is in the plural showing the six different kinds of beings mentioned in the last stanza namely *mygagartāśrayāṅśarāḥ* and *plavaṅgamanarāmārah*. Here the *Sādhāraṇa Dharma* is mentioned twice, once with the addition of the preposition *upa* in the *Upamāna* and secondly without it in the *Upameya*.

(170) मृगशु and मृग and मृगशत see No. 22 above.

(171) यन्तु and वाणिन्

A wise man should strive to restrain his organs which run wild among alluring sensual objects like a *yantā* i.e. chariotcer his *vājinaḥ* i.e. horses (II—88).

*Upameya*. *vidvān* and *indriyāṇi*,

*Upamāna*: *yantā* and *vājinaḥ*,

*Sādhāraṇa Dharma*: *saṁyamā yatanmātīṣṭhet*,

*Upamānvācaka*. *iva*,

*Note*.—This *Upamā* also contains a double *Upamāna*. There is disagreement in respect of gender between the *Upamāna vājinaḥ* (masculine) and the corresponding *Upameya indriyāṇi* (neuter)

(172) यम (and वृत्ति)

Let the king, therefore, like *yama* not heading his own likings and dislikings, behave exactly like *Yama* i.e. with *yamyā vṛtti*,

suppressing his anger and controlling himself (or lit controlling his senses) (VIII—173).

*Upameya: sūdmīn (rājan),*

*Upamāna: yama,*

*Sādhārana Dharma yāmyā vṛtti,*

*Upamāuvācaka. iva,*

*Note.*—Here *yāmyā vṛttyā* in c constitutes *Padamdarśanā* which itself, serves as the *Sādhārana Dharma* of the *Upamā* expressed in a. The stanza thus becomes an instance of *Śaṅkara* of *Nidarśanā* and *Upamā*.

(173) यम and प्रियद्वेष्यौ

As *yama* at the appointed time (*prā te kāle*) subjects to his rule both *priya* and *dveṣya* i.e. friend and foe, even so all subjects must be controlled by the king; that is *yamavrata* or the office in which he resembles *Yama* (IX—307).

*Upameya. rājan and priyadveṣyā prajā,*

*Upamāna yama and priyadveṣyau,*

*Sādhārana Dharma, prāpte kāle nyamana,*

*Upamāuvācaka: yathā—tathā,*

*Note* —This *Upamā* contains a double *Upamāna*. There is active construction in the *Upamāna-vākya* and passive in the *Upameya-vākya*. So the two sentences become independent. Hence the double mention of the *Sādhārana Dharma* becomes necessary corresponding to *priyadveṣyau* in the *Upamāna-vākya*, an adjective *priyadveṣyāḥ* going with *prajāḥ* must be supplied in the *Upameya-vākya*. There is disagreement in respect of gender between *priyadveṣyau* (masculine) the *Upamāna* and *prajāḥ* the *Upameya*.

'*yamavratam*' in d constitutes *Nidarśanā*, thus making the stanza an instance of *Śaṅkara* of *Upamā* and *Nidarśanā*.

(174) रमिन् and आदित्य and तोय and समुद्र, see No. 28 above.

(175) रुक्मस्तेव (and पापावहत्वं)

Stealing a deposit, or men, a horse and silver, (and) land, diamonds and (other) gems is declared to be equal to *rukmaṣṭeya* i.e. stealing the gold (of a *Brāhmaṇa*) (XI—57).

*Upameya: nikhṣepanarāṣvarajatabhīṣṇavajramatīnām apaharaṇam,*

*Upamāna' rukmasteyam,*  
*Sādhāraṇa Dharma' pāpāvahata (lupta),*  
*Upamāvācaka: sama,*

*Note*—This is Ārthi Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because here the *dharma* i.e. the common property namely *pāpāvahata* is not expressed.

(176) लोच (and वित्तौ उत्सर्जन) (IV—24.)

*Upameya. myta śarīra,*  
*Upamāna. loṣṭa,*  
*Sādhāraṇa Dharma. kṛtāu utsarjana,*  
*Upamāvācaka. sama,*

*Note*:—For the details of the Upamā see No. 55 above.

(177) लोच and महादद See No. 161 above.

(178) वस्त and वाच

As the *vāryokas* i.e. *leech*, the *vatsa* i.e. *calf* and the *śaṭpada* i.e. *bee* take their *ādya* i.e. food little by little, even so must the king draw from his realm moderate annual taxes (VII—129)

*Upameya: rājan and kara,*  
*Upamānas: (i) vatsa and ādya,*  
                   (ii) *vāryokas and ādya,*  
                   (iii) *śaṭpada and ādya,*  
*Sādhāraṇa Dharma alpādāna or alpagrahaṇa,*  
*Upamāvācaka' yathā—tathā,*

*Note*.—There is double Upamāna in this Mālopanā where the king receiving taxes (*kara*s) is compared with a *vāryokas* (leech), a *vatsa* (calf) and a *śaṭpada* (bee) receiving their food (*ādya*) bit by bit. But the Upamāna-vākya is put in the active construction while the Upameya-vākya is put in the passive. This makes the twice mention of the Sādhāraṇa Dharma necessary viz. *adanti* and *grhīṭavyaḥ*. Here *ādyam* is neuter and *kara* is masculine. Hence disagreement in respect of gender between the two. Different constructions in the two Vākyas gives rise to the irregularity of *ādyam*, the Upamāna in the accusative and the *kara* the Upameya in the nominative. There is also corresponding irregularity between *vāryokavatsaśaṭpadāḥ* and *rājā*. The source of food of the leech etc. which corresponds to *rāṣṭra* in the Upameya-vākya is not mentioned.

(179) वल्गु and बोज and ईरिण see No. 151 above.

(180) वरुण (and वन्ध or निग्रह)

As (a sinner) is seen bound with ropes by *Varuṇa*, even so let him punish the wicked, that is his *vāruṇa vrata* i.e. office in which he resembles *Varuṇa* (IX—308).

*Upameya: rājan* from verse 307,

*Upamāna: Varuṇa,*

*Sādhārana Dharma, ngraha,*

*Upamānvācaka: yathā—tathā,*

*Note* — The construction is passive in the *Upamāna-vākya* and active in the *Upameya-vākya*. Hence the *Sādhārana Dharma* is expressed twice with the help of two different words viz. *pāśaḥ baddha* (in the *Upamāna-vākya*) and *niḡṛhṇīyāt* (in the *Upameya-vākya*) For an opposite construction see Nos. 173 above & 185 below. As the verse contains an advice to the king, the word expressive of common property going with the *Upameya* is put in the potential. Here *pāśaḥ* is mentioned in the *Upamāna* as it is the peculiar weapon of *Varuṇa* so that *pāśaḥ baddha* corresponds to *niḡṛahaḥ* in the *Upameya-vākya*. In the simile, *pāpaḥ* is to be supplied in the *Upamāna-vākya* from c d and the *prākaraṇika rājan* (from verse 307) is to be supplied in the *Upameya-vākya*.

*vāruṇam vratam* in d contains a *Nidarśanā*, thus making the stanza an instance of *Sāṅkara* of *Upamā* and *Nidarśanā*.

(181) बलमीक and पुलिका see No. 134 above

(182) बलि see Nos. 6 and 7 above.

(183) बाजिन् and यन्तु see No. 171 above.

(184) बाहु (and अनुगमन)

For the manes attend the invited *Brāhmanas*, follow them (when they walk) like *vāyu* i.e. the wind, and sit near them when they are seated (III—189).

*Upameya: pitarah,*

*Upamāna: vāyu,*

*Sādhārana Dharma, anugacchanti,*

*Upamānvācaka: vai,*

*Note* — There is disagreement in respect of number between the *Upamāna vāyu* (which is singular) and the *Upameya pitarah* (which is plural).

(185) वायु i.e. मरुत (and त्वंवार)

As the *Māruta* i.e. the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere, through his spies; that is the *mārutam vratam* that is the office in which he resembles the *Māruta* or the Wind (IX—306).

*Upameya: prākaraṇika rājan,*

*Upamāna: Māruta,*

*Sādhāraṇa Dharma. pravīṣya saṁcāra,*

*Upamānvācaka: yathā-tathā,*

*Note.*—There is active construction in the *Upamāna-vākya* and passive in the *Upameya-vākya*. Hence the mention of the common property twice. As the verse contains an advice given to the king the word *praveṣṭavyam*, expressive of the common property going with the *Upameya*, is evidently a potential passive participle. For an exactly opposite construction see No. 180 above. In the *Upamāna* there is nothing that corresponds to *cāraṇ*, which belongs only to the *Upameya* and establishes the correspondence between the *Upamāna* and the *Upameya* in *sarvabhūtapravēśa*.

*mārutam vratam* in d contains a *Nidarśanā* thus making the stanza an instance of *Saṅkara* of *Upamā* and *Nidarśanā*.

(186) वायु and जन्तु see No. 94 above

(187) वारय see No. 227 below

(188) वारि and नर see No. 120 above.

(189) वायोक्त्यु and वाय VII 129

*Upameya: rājan and kara,*

*Upamāna: vāryokas and ādya,*

*Sādhāraṇa Dharma. alpādāna or alpagrahaṇa,*

*Upamānvācaka—yathā-tathā,*

*Note.*—For the details of the *Upamā* see No. 178 above.

(190) विप्र (and मातुं कशन)

But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice (*śrāddha*) as a *vipra* i.e. (one of the) *Brāhmaṇa* (guest) (III—220)

*Upameya pitr,*

*Upamāna: vipra,*  
*Sādhāraṇa Dharma brūddhe aśana,*  
*Upamāśōcaka: vat,*  
 (191) विष (and उद्देय)

A Brāhmaṇa should always dislike homage as if it were *viṣa* i.e. poison (and constantly desire (to suffer) scorn as (he would long for) *amṛta* i.e. nectar) (II—162)

*Upameya: sammāna,*  
*Upamāna: viṣa,*  
*Sādhāraṇa Dharma: udvīyeta,*  
*Upamāśōcaka: va,*

*Note.*—There is disagreement in gender between the *Upameya sammāna* (masculine) and the *Upamāna viṣam* (neuter). *amṛtasyeva cākāṅkṣet* in c contains another independent *Upamā* for which see No. 13 above.

(192) बौरहत्या (and पापबहत्या)

A Brāhmaṇa who, being an Agnihotrīn, voluntarily neglects the sacred fires, shall perform a lunar penance for one month, for that (offence) is equal to *virahatyā* i.e. the slaughter of a warrior (XI—41).

*Upameya: tat* i.e. *kāmakārataḥ agninamaṇapavedha,*  
*Upamāna: virahatyā,*  
*Sādhāraṇa Dharma. pāpābhatva (lupia),*  
*Upamāśōcaka: sama,*

*Note.*—There is disagreement in gender between the *Upameya tat* (neuter) and the *Upamāna virahatyā* (feminine).

This is *Ārthi Samāsagā Dharmaluptā Upamā*. It is *Dharmaluptā* because the *Dharma* i.e. the common property namely *pāpābhatva* is not expressed

(193) वृक्ष (and अवलुप्तपक्ष) VII—106

*Upameya: prākaraṇka rājan,*  
*Upamāna: vṛkṣa,*  
*Sādhāraṇa Dharma. avaluṭhpana,*  
*Upamāśōcaka: vat,*

*Note.*—For the details of the *Upamā* see No. 144 above

(194) वृक्ष i.e. (लिख्यमान) द्रुम (and वर्धन)

But if kingdom be secure, protected by the strength of his



arms, it will constantly flourish like a *druma* i.e. tree which is being (well-)watered (*sicyamāna*) (IX—255).

*Upameya*: *rāṣṭra*,

*Upamāna*: (*sicyamāna*) *druma*,

*Sādhārana Dharma*: *nityam vardhate*,

*Upamānvācaka*: *iva*,

*Note*:—The adjective *sicyamāna* of the *Upamāna druma* has its correspondence with the expression *bāhubalāśritam* in the *Upameya* viz. *rāṣṭra*, where the *bāhubalāśraya* is conceived as similar to *śaka* or sprinkling (of the tree). There is disagreement in respect of gender between the *Upamāna druma* (which is masculine) and the *Upameya rāṣṭra* (which is neuter)

(195) वृक्ष and (नदी) कूल see No. 57 above.

(196) वृक्ष i.e. वृक्ष and वल्लि see No. 7 above.

(197) वृक्ष and शकुनि VI—8.

*Upameya*: *prākaraṇika yati* and his *dēha*,

*Upamāna*: *śakuni* and *vrkṣa*,

*Sādhārana Dharma*: *tyāga* (*tyajan*),

*Upamānvācaka*: *yathā—tathā*,

*Note*:—This *Upamā* contains double *Upamāna*. For the details of the *Upamā* see No. 57 above.

(198) वैश्य (and शौचकल्प)

In case of *Śūdras* who live according to the law, there shall be the shaving (of their heads) each month; their mode of purification (*śauca-kalpa*) (shall be) the same as that of *Vaiśyas*, and their food the fragments of offal of an *Āryan's* meal (V—140).

*Upameya*: *Śūdra*,

*Upamāna*: *Vaiśya*,

*Sādhārana Dharma*: *śauca-kalpa*,

*Upamānvācaka*: *sat*.

(199) शकुनि and वृक्ष see No. 157 above as well as No. 197 above.

(200) राज्ञु and मृग see No. 169 above.

(201) शरीरकवैद्य and प्राणिन् see No. 140 above.

(202) राजा (and विनिष्पत्तन) VII 106

*Upameya*: *prākaraṇika rājan*,

*Upamāna*: *śata*,

*Sādhārana Dharma' vniṣṣatana,*

*Upamāṇācaka: vat,*

*Note.*—For the details of the Upamā see No. 144 above.

(203) शुद्र (and अनभिवाच्यत्व)

A Brāhmaṇa (*vipra*) who does not know the form of returning a salutation, must not be saluted by a learned man, as a Śūdra even so is he (II—126).

*Upameya. abhivādanānabhijña vipra.*

*Upamāna. Śūdra,*

*Sādhārana Dharma. anabhivādyatva.*

*Upamāṇācaka yathā—tathā,*

*Note.* This simile incidentally indicates the position of the Śūdras in the society. The author of Manusmṛti, who is considered to be an avowed champion of Brahmanism, is only expected to recall such a simile. Also see Nos. 204, 205 and 206 below

(204) शुद्र (and आचरण)

Brāhmaṇas who tend cattle, who trade, who are mechanics, actors or singers, menial servants or usurers, the (*judge*) shall treat like Śūdras (VIII—102).

*Upameya gorakṣaka, vāṇyaka, kḍru, kuṣilava, pṛasya and vārdhusika uprāḥ,*

*Upamāna: Śūdrāḥ,*

*Sādhārana Dharma: ācarana,*

*Upamāṇācaka: vat.*

(205) शुद्र (and दयस्वत्वं)

But even these two (*ubhau*), if they offend with a Brāhmaṇi (not only) guarded (but the wife of an eminent man), shall be punished like a Śūdra or be burnt in a fire of dry grass (VIII—377)

*Upameya. ubhau i.e. Vaiśyapārthivau committing adultery with a Brāhmaṇi,*

*Upamāna: Śūdra,*

*Sādhārana Dharma: dandayatva,*

*Upamāṇācaka: vat.*

(206) शुद्र (and नहिष्कार्यत्व)

But he who does not (worship) standing in the morning

(*pūrva*), nor sitting in the evening (*paścima*), shall be excluded (*bahiskāryaḥ*) just like a *Śūdra*, from all the duties and rights of a twice-born (II—103)

*Upameya yaḥ* i.e. a Brāhmaṇa who does not worship i.e. perform adorations or *sandhyā*,

*Upamāna: Śūdra,*

*Sādhārana Dharma bahiskāryaḥ,*

*Upamānvācaka: vat.*

(207) सूद्र and आश्रयि and बाह्य see No. 154 above.

(208) श्रमण and पावक see No. 5 above.

(209) ब्रह्म and बाह्य VII—129.

*Upameya: rājan and kara,*

*Upamāna: śaṣṭhā and śṛṅga,*

*Sādhārana Dharma alpādana or alpa-grahana,*

*Upamānvācaka. yathā—tathā,*

*Note:—For the details of the Upamā see No. 178 above.*

(210) ब्रह्म and स्त्री.

As a *śandha* i.e. eunuch is unproductive (*aphala*) with *śrīyaḥ* i.e. women, (as a *gauḥ*, i.e. cow with another *gauḥ*, i.e. cow is unprolific and a *dāna* i.e. gift made to *ajña* i.e. an ignorant man yields no reward) even so a Brāhmaṇa i.e. *Vipra* who is *anya* i.e. who (does) not (know) *Rks*, is useless (*aphala*) (II—158).

*Upameya: anyā vipra and śrautasamṛta karma (luṭa),*

*Upamāna: śandha and śrī,*

*Sādhārana Dharma aphalatva,*

*Upamānvācaka. yathā—tathā,*

*Note:—Here a double Upamāna is present. For the details of the Upamā see No. 10 above.*

(211) समुद्र i.e. सागर and नदीनद see No. 119 above

(212) समुद्र and निम्नग

Whatever be the qualities of the man (*bhartā* lit. husband) with whom a woman (*śrī*) is united according to the law, such qualities even she assumes, like *nimnagā* i.e. river (united) with *samudra* i.e. the ocean (IX—22).

*Upameya: śrī and bhartā,*

*Upamāna. nimnagā and samudra,*

*Sādhārana Dharma sadṛśagunasampādana,*

*Upamāśāka: iva,*

*Note*—This Upamā contains a double Upamāna

(213) समुद्र and सिन्धु

If, subduing love and hatred, he decides (*paśyati* lit. sees) the legal affairs (*artha*) according to the law, (the hearts of) his subjects turn towards him as the *sindhavanā* i.e. rivers (run) towards *samudra* i.e. the ocean (VIII—175)

*Upameya: prayā and sah* i.e. *prākaraṇika rājan,*

*Upamāna: sindhu and samudra,*

*Sādhāraṇa Dharma: anuvānta,*

*Upamāśāka: iva,*

*Note*—Here also a double Upamāna is present.

(213A) समुद्र and हरिन् and लोभ and बाधित see No. 28 above.

(214) सहायिन् see No 29 above.

(215) सागर and भक्षित see No. 119 above.

(216) सिन्धु (and पराक्रम)—VII—106.

*Upameya: prākaraṇika rājan,*

*Upamāna: sindhu,*

*Sādhāraṇa Dharma: parākramat,*

*Upamāśāka: iva,*

*Note*—For the details of the Upamā see No. 144 above.

(217) सिन्धु and समुद्र see No. 213 above

(218) सुकृतिन् (and स्वर्गमन)

But men who have committed crimes and have been punished by kings, go to heaven, being pure like *sukṛtinaḥ* i.e. those who performed meritorious deeds (VIII—318).

*Upameya: kṛtadāṇḍāḥ mānavāḥ,*

*Upamāna: sukṛtinaḥ,*

*Sādhāraṇa Dharma: svargamāyanti,*

*Upamāśāka: yathā,*

*Note*—Here *yathā* which should have come with the Upameya is dropped owing to the inversion of the usual order of Upamāna and Upameya. For a similar dropping of *yathā* see Nos 53, 57, 123 and 152 above.

(219) सुषेज and सुवीज

As *subija* i.e. good seed, springing up in *sukṣetra* i.e. good soil turns out (perfectly) well, even so the son (*jātaḥ*) of an Āryan by

an Āryan woman is *saṁskārārha* i.e. worthy of all the sacraments (X—69).

*Upameya*: Ārya and Āryā,

*Upamāna*: *subija* and *sukṣetra*,

*Sādhārana Dharma*: *saṁskārārhatva*, *sampannatva*,

*Upamāuvācaka*. *yathā—sathā*,

*Note*—The *Upamā* contains a double *Upamāna*. Here *su* in *subija* and *sukṣetra* is employed in order that they might correspond with the *Upameyas* Ārya and Āryā. One and the same common property is here conspicuous by its absence, but there is a correspondence between the two properties i.e. that of the *Upamāna* and *Upameya* (*saṁpadyate* and *saṁskāramarhati*). The fact is that here the *Sādhārana Dharma* is not really *sādhārana* or common; but similar. There is disagreement in case between *subijam* (accusative) and *dryāt* (ablative) and also there is disagreement in gender between *sukṣetra* (neuter) and *dryādyām* (feminine) and *subijam* (neuter) and *dryāt* (masculine).

(220) सुवीज and सुक्षेत्र see No. 219 above.

(221) सुत्पान (and पापानहृत्)

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to *surāpāna* i.e. drinking Surā or wine (XI—56)

*Upameyas*: *brahmayjhatā*, *vedanindā*, *kauṣa-sāksyam*, *suhrūdva-*  
*dhaḥ* and *garhitānādyayoḥ jagdhiḥ*,

*Upamāna*. *surāpānam*,

*Sādhārana Dharma*. *pāpāvahatva* (*luptā*),

*Upamāuvācaka*. *sama*,

*Note*.—Here many *Upameyas* are compared with a single *Upamāna*. For a similar comparison see Nos. 60, 63, 66, 91 and 114 above. There is disagreement in respect of gender between the *Upameyas* *brahmayjhatā* (feminine), *vedanindā* (feminine), *suhrūdva-*  
*dhaḥ* (masculine), *garhitānādyayoḥ jagdhiḥ* (feminine) and the *Upamāna* *surāpānam* (neuter). The *Upamāna* is *Ārthi Samāsagā Dharmaluptā*. It is *Dharmaluptā* because here the *Sādhārana Dharma* or the common property namely *pāpāvahatva* is not mentioned. This is, however, natural in a work on *Dharmaśāstra*.

(222) स्नेह see No. 92 above.

(223) स्त्री and पण्ड see No. 10 as well as 210 above.

(224) स्नुषा (and वृत्ति)

But when purpose of the appointment to (cohabit with) (*niyogārtha*) the widow has been attained in accordance with the law, those two shall behave towards each other like (*guru* i.e. father) and *snusā* i.e. a daughter-in-law (IX—62)

*Upameya: vidhau,*

*Upamāna: snusā,*

*Sādhāraṇa Dharma: vṛtti (i.e. śaraṇa),*

*Upamāuvācaka: vat,*

*Note.*—The expression 'guruvat', in c contains another *Upamāna* which is a complement of this *Upamā* for which see No. 68 above.

(225) हंस (and गमन)

Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a *haṁsa* i.e. swan (or of *vāraṇa* i.e. elephant), a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs (III—10).

*Upameya: strī,*

*Upamāna: (i) haṁsa,*

(ii) *vāraṇa,*

*Sādhāraṇa Dharma: gamana,*

*Upamāuvācaka: va (lupta),*

*Note.*—The *Upamā* is Śrautī *Samāsagā Vādiluptā* or *Vācakaluptā*. It is *Vādiluptā* because the *Upamāuvācaka va* is not expressed owing to the formation of the compound *haṁsa-vāraṇagāminīm*.

The *vāraṇagāminīm* part of the compound contains another *Upamā* where the *strī* is compared to *vāraṇa* in point of *gamana* or gait. This makes the compound an instance of *Mālopanā* where a *strī* is compared with a *haṁsa* and a *vāraṇa* in point of graceful gait.

(226) इविस् and कृष्णवस्त्रेन् see No. 3 above.

(227) वस्तिन् i.e. वारण (and गमन) III-10

*Upameya: strī,*

*Upamāna: vāraṇa,*

*Sādhārāṇa Dharma: gamana,*

*Upamāpācaka: iva (lupta),*

*Note:—*For the details of the Upamā see No. 225 above.

(228) (काष्ठमय) इस्तिन् (and नाममात्रधारण) II -157.

*Upameya: anadhīyāna vipra,*

*Upamāna: kāsṭhamaya hastin,*

*Sādhārāṇa Dharma: nāma bibhrati,*

*Upamāpācaka: yathā,*

*Note:—*For the details of the Upamā see No. 167 above.

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## OTHER ALANKĀRAS

(A) *Alaṅkāras based on Upameya.*

(1) *Atīṭayokti*

He who leaves his body (*deha*) (let it be by necessity) as a *vrkṣa* i.e. tree (that is torn from) the *nadikūla* i.e. river-bank, or (freely) like a *śakuntā* i.e. bird (that quits a *vrkṣa* i.e. tree) is freed from the dreadful (*kṛcchra*) *grāha* i.e. shark (VI—78)

*Upameya: saṁsārakaṣṭa, Upamāna: grāha,*

*Note*—Here *kṛcchra grāha* stands for excessive troubles in the mundane existence or in this life i.e. in *mṛtyuloka* i.e. *saṁsārakaṣṭa*. As there is *nigīrya adhyavasāna* or swallowing of the *Upameya* namely *saṁsārakaṣṭa* by the *Upamāna grāha*, this is an instance of the figure *Atīṭayokti* of the first kind which is defined by *Mammata* as follows:—

‘*nigīryādhyavasānam tu prakṛtasya pareṇa yat*’

Also see No. 57 in the Similes in Chapter 3.

(2) *Apahnuti*

Even an infant king must not be despised, (from an idea) that he is a (mere) mortal for he is a great *devatā* i.e. deity in human form (*nararūpa*) (VII—8).

*Upameya: nara, Upamāna: devatā,*

*Note*:—Here the *nararūpa* of the *bhūmipa* or the king is denied (*niṣiddha*) and the *devatā* is established (*sthāpita*). Hence the figure is *Apahnuti* which is defined by *Mammata* as ‘*prakṛtam yannisiddhyānyat sthāpyate sa tūpahnuti*’

(3) *Dīpakam*

(a) धर्म and धर्म

He who possesses faith, may receive *śubhā* i.e. pure *vidyā* i.e. learning even from an *avara* namely a man of a lower caste or class, the *para* i.e. highest *Dharma* i.e. law even from an *antiya* namely the lowest and *śrīratna* i.e. an excellent woman even from a *duṣkūla* namely a base family (II—238).

*Upameya: śubhā vidyā and avara,*



- Upamānas* (i) *para Dharma* and *anya*  
(ii) *strīratna* and *duṣkula*,

*Note* This is an example of the figure *Dīpaka* where two pairs of *Upamānas* are offered for a single pair of the *Upameya*. Here one common property namely *ādadita* only once mentioned is connected with the *prakṛta* (*Upameya*) viz, *subhā vidyā* and *avara* and the *aprakṛtas* (*Upamānas*) namely *para Dharma* and *anya* as well as *strīratna* and *duṣkula*. Hence this is *Dīpakam* of the first kind defined by *Mammaṭa* as '*sakṛdyuktistu dharmasya prakṛtāprakṛtīlmandam*'

- (b) अमृत and विष

Even from *viṣa* i.e. poison, *amṛta* i.e. nectar can be taken even from a *bāla* i.e. a child, *subhāṣitam* i.e. good advice, even from an *amitra* i.e. an enemy, (a lesson in *sadovṛtta* i.e. good conduct and even from *amedhya* i.e. an impure substance, *kāñcana* i.e. gold i.e. gold (may be accepted) (II-239).

*Upameya*. *sadovṛtta* and *amitra*,

- Upamānas*: (i) *amṛta* and *viṣa*,  
(ii) *subhāṣita* and *bāla*,  
(iii) *kāñcana* and *amedhya*,

*Note*—This verse occurs in the chapter dealing with the duties of a celibate student. Hence *sadovṛtta* that can be taken even from an *amitra* appears to be *prakṛta* i.e. the *Upameya*. It is connected with three pairs of *aprakṛtas* i.e. the *Upamānas* namely *amṛta* and *viṣa*, *subhāṣita* and *bāla* as well as *kāñcana* and *amedhya*. The common property is *grāhyatva* expressed only once with the *grāhyam*. Hence here also the figure is *Dīpaka*.

- (c) अमेध्य and काञ्चन see No. (b) above.

- (d) काञ्चन and अमेध्य

*Upameya*. *sadovṛtta* and *amitra*,

*Upamāna*. *kāñcana* and *amedhya*,

*Note*—This is a *Dīpaka* for the details of which see No.

- (b) above.

- (e) दुष्कुल and स्त्रीरत्न

*Upameya*. *subhā vidyā* and *avara*,

*Upamāna*. *strīratna* and *duṣkula*,

*Note.* This is also a Dipaka for the details of which see No. (a) above.

(f) धर्म and व्रत्स see No. (a) above.

(g) धर्म, शिल्प, शौच, सुभाषित and स्त्रीरत्न

*Striratnāni* i.e. excellent wives, *vidyā* i.e. learning (the knowledge of) the Dharma i.e. Law, *śauca* i.e. (rules of) purity, *subhāṣitam* i.e. good advice and *śilpāni* i.e. various arts may be acquired from anybody (II—240)

*Upameya: vidyā*

*Upamānas* (i) Dharma, (ii) śilpa, (iii) śauca, (iv) subhāṣitam and (v) striratnāni

*Note.*—Here one common property namely *sarvataḥ samādeyām* is connected with the *prakṛta*, the *vidyā* (which is thus the *Upameya*) and the *aprakṛta* things namely Dharma, śilpa, śauca, subhāṣitam and striratnāni (which thus serve as *Upamānas*). Hence the figure in the verse is Dipaka where there is *sakya vṛtta* of the *dharma* i.e. the common property between the *prakṛta* and many *aprakṛta* things.

(h) बाल and सुभाषित see No. (b) above

(i) विष and वपुः see No. (b) above

(j) सुभाषित and बाल

*Upameya: sadṛṣṭa and amitra*

*Upamānas: subhāṣita and bāla*

*Note*—This is a Dipaka for the details of which see No.

(b) above.

(k) स्त्रीरत्न and दुष्कल see No. (a) above.

(4) *Dṛṣṭānta*

(a) नामग्रहण of कटकफल and वारि

To whatever order (*āśrama*) he may be attached, let him, though blemished (*dūṣṭa*) (by a want of the external marks), fulfil his duty (*dharma*), equal-minded towards all creatures, (for) the external mark of *linga* (of the order) is not the cause of (the acquisition of) merit (*dharma*). Though the fruit of the *kataka* tree i.e. *Katakaphala* (the clearing-nut) makes water clear, yet the (latter) i.e. *vāri* does not become humped in consequences of *nāmagrahaṇa* i.e. mention of the (*fruit's*) name (VI—66-67).

*Upameya: liṅga and dharma*

*Upamāna. nāmagrahaṇa* of *Katakaphala* and *vāri*,

*Note*—The *Upameya-vākya* is in verse 66 and the *Upamāna vākya* in verse 67. The resemblance is as follows:

Mere external mark (*liṅga*) of a creed or a sect or an order does not lead to the generation of merit (*dharma*) just as the mere mention i.e. *nāmagrahaṇa* of a *katakaphala* (clearing-nut) does not purify water. Here the assumption of a *liṅga* corresponds to the *nāmagrahaṇa* and the performance of duties of the *śrama* etc. corresponds to the *Katakaphala*. The figure is *Dṛṣṭānta* which is defined by Mammata as '*dṛṣṭāntaḥ punareteṣām sarveṣām pratibimbānam*'.

(b) अस्मद्

As *śrāḍḍi* i.e. fire of dry grass is (unable to consume the offerings and is quickly) extinguished; even so (is it with) an unlearned *Brāhmaṇa*; sacrificial food (*havya*) must not be given to him, never is (it offered in (*bhasman*) i.e. ashes (III—168)).

*Upameya. anadhīyāna Brāhmaṇa*,

*Upamāna: bhasman*,

*Note*—Here also we have *Dṛṣṭānta* in cd, where the *anadhīyāna Brāhmaṇa* is compared with *bhasman* and the gift of a *havya* to him is compared with *havana* in *bhasma*, which proves to be of no use to one who offers it.

Also see No. 97 in the Similes in Chapter 3.

(c) अश्वि and अश्विदग्ध हस्त

Food sacred to the manes (*kavya*) or to the gods (*havya*) must be given to a man distinguished by sacred knowledge (*jñānotkṛṣṭa*); for hands i.e. *hasta* smeared (*digdha*) with blood (*asṛk*), cannot be cleansed with blood i.e. *rudhira* (II—192).

*Upameya: aśva vipra* and *dātā*,

*Upamāna: rudhira* and *asṛkdigdha hasta*,

*Note*—This is *Vaidharmyeya Dṛṣṭānta*. Here ignorant *vipra* is compared with *rudhira* or blood and the *dātā* or offerer to *asṛkdigdha hasta* or blood-stained hand. Both namely the *dātā* and *asṛkdigdha hasta* are, by themselves, impure. For purifying them, *kavya*-offerings given to an ignorant Brahmin and *rudhira* can evidently be of an avail. Hence the conclusion in a-b that the *kavya* or *havya* ought to be given to a learned Brahmin alone.

(d) वारि and नामप्रवृत्त्य of कतकफल see No. (a) above.

(e) अशुन्दिर इत्त and इधिर see No. (c) above

(5) *Nidarsanā*

(a) अग्नि (and जल)

(If) he (i.e. the king) is ardent in wrath against criminals and endowed with brilliant energy and destroys wicked vassals, then his *vrata* is said to be *āgneyam* i.e. his character is said to resemble that of Fire (IX—310).

*Upameya: prākaraṇika nṛpa,*

*Upamāna: agni*

*Note.*—Here the king's *vrata* is said to *āgneyam*. As one cannot follow the *vrata* of another, we have to understand an *Upamā* here, where the king is compared to Agni and his *vrata* similar to that of Agni. Hence the figure is *Pada-Nidarsanā*. *Nidarsanā* is defined by Mammaṭa as '*abhavan vasturambandhaḥ upamāparikalpakah*'.

*N.P.* Also see No. 2 in the Similes in Chapter 3.

(b) अर्क (and जल)

As *āditya* or the Sun during eight months (imperceptibly) draws up the water i.e. toys with his rays even so let him gradually draw his taxes from his kingdom; for that is *arkavratam* namely the office in which he resembles the son or Arka (IX—305).

*Upameya: prākaraṇika nṛpa,*

*Upamāna: arka,*

*Note.*—Here the king or *nṛpa* is advised to follow *arkavrata*. The connection between the two seems impossible as one cannot follow the *vrata* of another. In order to account for this we have to suppose *arkavratam* as *arkavratasadyam vrata*. This leads to *Upamā*. Hence the figure is *Nidarsanā* which is defined by Mammaṭa as '*abhavan vasturambandhaḥ upamāparikalpakah*'

Also see No. 28 in the Similes in Chapter 3.

(c) इन्द्र (and जल)

As Indra sends copious rain during four months of the Rainy Season, even so let the king, taking upon himself the office of *Indra* i.e. *indravrata*, shower benefits on his kingdom (IX—304).

*Upameya: prākaraṇika nṛpa,*

*Upamāna: Indra*

*Note.* Here also the king is said to accept the *vrata* of Indra. This is impossible. Hence we are to understand an Upamā where the king and his *vrata* is compared to Indra and his *vrata*. Hence the figure is Nidarśanā.

Also see No. 36 in the Similes in Chapter 3

(d) चन्द्र (and) मनु

He is a king taking upon himself the *vrata* i.e. office of Candra i.e. the Moon, whose (appearance) his subjects (greet with as great joy) as men see on seeing the full moon (IX—309).

*Upameya:* *nṛpa*

*Upamāna:* *candra*

*Note.*—A *nṛpa* cannot be really *cāndravratika*. His *vrata* can at best be similar to that of *candra*. Thus there is *paryavāsāna* in Upamā of *nṛpa* with *candra*. Hence the figure is again Nidarśanā.

Also see No. 83 in the Similes, in Chapter 3.

(e) धृष्ट (and) मनु

As *dhṛd* i.e. the earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the *pārthivam vrataṁ* i.e. the office of *Pythvi* i.e. the Earth (IX—311).

*Upameya:* *rājan*

*Upamāna:* *pythvi*.

*Note.*—Here also as the King is asked to observe the *vrata* of *pythvi*. As one cannot really hold the *vrata* of another, this leads to Upamā and hence the figure is Nidarśanā where *pārthivam vrataṁ bibhṛat* is understood as *pythuvratasya sadṛśam vrataṁ bibhṛat*.

Also see No. 112 in the Similes in Chapter 3.

(f) चर (and) मनु

One who after accepting money from the wicked offers it to the good, makes himself a *plava* i.e. boat and saves both i.e. the wicked and the good (XI—19)

*Upameya:* *ātman*,

*Upamāna:* *plava*.

*Note.*—Here the person is said to convert himself into a *plava* i.e. boat i.e. the saviour namely the cause of *śāntarāga* in case of the wicked person whose wealth or money he has taken and has

offered it to the good. As it is not possible to actually convert oneself into a *plava*, the figure here is a Nidarśanā ending in the comparison of *ātman* with a *plava*.

(g) बक (and व्रत)

That Brāhmaṇa, who with downcast look, of a cruel disposition is solely intent upon attaining his own ends, dishonest and falsely gentle, is a *bakavratavara* i.e. one who observes the vow of a *baka* i.e. heron

Those V.pras or Brāhmaṇas who are *bakavratinaḥ* i.e. who act like herons and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called Andhatamisa (IV—196-197).

Upameya: *duṣṭa* or *vipra*,

Upamāna: *baka*.

Note.—Here the *vipra* or *duṣṭa* is said to be a follower of the *vrata* of *baka*. As one cannot really follow the *vrata* of another, there is *abhāvan* (impossible) *vastusambandha* and hence this constitutes a Nidarśanā, which ends in the comparison of Baka and the Vipra. Also see Nos. 143 and 145 A in the Similes in Chapter 3.

(h) मारुत (and व्रत)

As the Māruta i.e. the Wind moves (everywhere) entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies. That is *mārutam vratam* i.e. the office in which he resembles the Māruta or the Wind (IX—306).

Upameya: *prākaraṇika nṛpa* or *rājan*,

Upamāna: *māruta*,

Note.—Here also the *vrata* of the king is said to be *māruta*. As it can be at best *mārutasadṛśa*, the expression *mārutam vratam* contains a Nidarśanā which is *upamāparikalpaka* i.e. ending in the comparison of Māruta and the *nṛpa*.

N.P. Also see No. 185 in the Similes in Chapter 3.

(i) मार्जार (and लिङ्ग)

Those Brāhmaṇas or Vipras who observe the vow of a heron and those who are *marjāraśiṅgīnaḥ* i.e. who display characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called Andhatamisa (IV—197).

*Upameya: vipra,*

*Upamāna: mārjāra,*

*Note:*—Here also *vipras* are styled as displaying the characteristics of cats. This is not possible. Hence we have to understand a simile here and say that the characteristics displayed by the *vipras* are similar to those of the *mārjāra*. Hence this is a *Nidarśanā* ending in the comparison of *vipras* with *mārjāras*.

*N.P.* Also see No. 148 in the Similes in chapter 3.

(j) यम (and वृत्ति)

Let the prince or the king, therefore, like Yama not heading his own likings and dislikings adopt the behaviour of Yama i.e. *yāmyā vṛtti*, suppressing his anger and controlling himself. (VIII—173).

*Upameya: rājan,*

*Upamāna: Yama,*

*Note:*—Here also the king is asked to assume *yāmyā vṛtti*. As this not possible unless we understand *yāmyā vṛtti* as *yamasadyā vṛtti*, the figure here is *Nidarśanā* ending in the comparison of the king with Yama.

Also see No. 172 in the Similes in Chapter 3.

(k) यम (and व्रत)

As Yama at the appointed time subjects to his rule both namely the friends and foes (*priyadustya*), even so all subjects must be controlled by the king; that is (his) *yamavrata* i.e. office in which he resembles Yama (IX—307).

*Upameya: rājan,*

*Upamāna: Yama,*

*Note:*—Here the *vrata* of the king which cannot be identical with *yamavrata*, is said to be so. This can be intelligible only on understanding similarity in the two *vratas* and thus leading to the comparison of the *rājan* and Yama. Hence the figure is *Nidarśanā*.

Also see No. 173 in the Similes in Chapter 3.

(l) वरुण (and व्रत)

As (a sinner) is seen bound with ropes by Varuṇa, even so let him punish the wicked, that is (his) *vāruṇam vratam* i.e. the office in which he resembles Varuṇa (IX—308).

*Upameya: rājan* from verse 307,

*Upamāna: Varuṇa*

*Note:*—Here also the *vrata* of the king is said to be *vāruṇa*. It can be *varuṇavratasadya*. Hence the expression *vāruṇam vratam* ends in *Upamā* of the king and *Varuṇa*. Evidently the figure is *Nidarśanā*.

Also see No. 180 in the Similes in Chapter 3.

(6) *Rūpaka*

As a fire in one moment consumes with its bright lustre, the fuel that has been placed, on it, even so he who knows the Veda destroys all guilt by *jñānāgni* i.e. the fire of knowledge (XI—246).

*Upameya: jñānam,*

*Upamāna: agni*

*Note:*—Here the *jñāna* or knowledge is identified with *agni* i.e. fire as it burns or totally destroys all sins. As the *abheda* between *jñāna* and *agni* is intended, the figure is *Rūpaka* which is defined by Mammaṭa as '*īdrūpakam abhedo ya upamānopameyayohi*'.

*N. P.*—Also see No. 6 in the Similes in Chapter 3.



## B. *Alaṅkāras Independent of Aupamya*

### 1. *Kāvyaṅga*

One should not sit in a lonely place with one's mother, sister or daughter; the group of senses is powerful, and drag away i.e. master (even) a learned man (II—215).

*Note:*—Here *ca* convey the *balavattva* of the *indriyas* which is really the cause of the advice contained in *ab* namely a person should not sit with a mother etc., in a lonely place. The cause is not expressed with the help of the instrumental or ablative case as usual; but poetically making the whole sentence serve as a cause. Hence the figure is *Kāvyaṅga* of the *vākyaga* variety. *Kāvyaṅga* (poetical cause) is defined by Mammata as '*kāvyaṅgam heterovākyapadārīhata*'.

### 2. *Sāra*:

Of created beings (*bhūtāni*) the most excellent are said to be those that are animated (*prāṇināḥ*); of the animated, those which subsist by intelligence (*buddhijīvināḥ*); of the intelligent, mankind or men (*nārāḥ*); and of men the *Brāhmaṇas*;

Of *Brāhmaṇas*, those learned (*vidvāṃsāḥ*) (in the Veda), of the learned, those who recognise (the necessity and the manner of performing the prescribed duties) (*kṛtabuddhayaḥ*); of those who possess this knowledge, those who perform them (*kartārah*); and of the performers, those who know the Brahman (*brahmanedīnāḥ*) (1-96-97).

*Note:*—Here the *Alaṅkāra* is *Sāra* as there is *uttarottaramutkarṣaḥ* or the ascending scale of *bhūtas*, *prāṇins*, *buddhijīvins*, *brāhmaṇas*, *vidvāns*, *kṛtabuddhis*, *kartys* and *brahmanedīns*; subsequent being higher than the previous and ending in *brahmanedīns* which is the highest limit (*parā avadhiḥ*) in point of excellence. *Sāra* is defined by Mammata as '*uttarottaramutkarṣaḥ bhavetsāraḥ parāavadhiḥ*'.



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